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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVIII.

JACKSON, MISS., June 17, 1926

NEW SERIES  
VOLUME XXVIII, No. 23

Dr. A. J. Holt recently baptized three of his grandchildren at Port Arthur, Texas, while there on a visit.

Governor Whitfield was elected president of the U. S. Good Roads Association meeting at Santa Monica, Cal.

Dr. J. B. Lawrence now wears the title of LL.D., given by Oklahoma Baptist University, whose presidency he recently resigned.

We see in a Baptist paper published in another state that Indianola has secured as pastor Rev. A. F. Crittenden of Crystal City, Mo.

Dr. E. C. Routh of the Baptist Standard commends Bro. Ernest Baldwin who comes to Mississippi for some meetings this summer.

The honor man in the graduating class of West Point Military Academy is a Tennessean, one of those "yokels" who have the handicap of a law against teaching evolution.

Pastor Z. T. Sullivan conducted his own meeting at D'Lo and had good congregations at seven o'clock in the morning. That was starting the day right. They also had good crowds at the night service.

Mrs. Modena Lowrey Berry and Mrs. Lizzie George Henderson will have their pictures in the Centennial Building in Philadelphia as two of the four women in Mississippi who have done most for their state in the past fifty years.

Editor S. M. Brown of The Word and Way is happy in that his only living son, Joseph E. Brown, has been licensed to preach by the Wornall Road Church of Kansas City. The young man is an alumnus of William Jewell and of the Law Department of Columbia University. He was an overseas soldier with the rank of major. He has recently been the active vice-president of the Walton Trust Co. of Kansas City.

A conference on Religious Journalism meets in Washington June 22-23. A varied and helpful program is arranged, including an address by Editor Louie D. Newton of The Christian Index, of Georgia. His subject is, Can the Same Periodical Serve Both Ministers and Laymen? Which is the More Important Constituency? What Special Departments Should a Religious Publication Maintain? We are sure he is well able to handle the question with credit.

In a letter to Dr. J. J. Wicker from his son-in-law, Major G. H. Mahon, Jr., of Greenville, S. C., last week was this interesting item:

"Well, Clarence Darrow came down to tell us about evolution and to convince the populace of this rube town that there 'ain't no hereafter'. His coming was heralded all over the nation. Textile Hall, seating six thousand, was engaged months ahead. A special train from Spartanburg was chartered by the local atheists and promoters. The enormous crowd of one hundred and fifty found their way into the hall and three persons got a free ride on the 'special chartered train', only one of them getting on at Spartanburg. This is no exaggeration. It is a fact."—Religious Herald.

Tunica Baptists have let the contract for a \$20,000 church building.

Dr. A. R. Bond has been elected Acting President of Montezuma College in New Mexico.

Missionary I. D. Eavanson, his wife and three children from China have reached the home of his mother at Marks.

Dr. A. U. Boone, pastor of First Church, Memphis, is in the Baptist Memorial Hospital, having undergone a serious operation.

Pastor C. H. Webb of Hamburg, Ark., formerly of Mississippi, is recovering after an operation in the Baptist Hospital of Little Rock.

Alabama Baptists propose next year to raise \$460,000, of which 45 per cent goes to Southwide objects and 55 to objects within the state.

A Universal Religious Peace Conference will be held in Switzerland in 1930. It is to be made up of Catholics, Protestants, Jews, Mohammedans, Hindoos, etc., etc.

There were 22 confessions at Shubuta in the meeting in which Pastor Wilson was assisted by Dr. J. C. Owen. It is said that Dr. Owen is considering a call to Greenville, S. C.

You will find some interesting things in the advertisement columns. Look at what the schools have to say. People are interested in our schools as never before and they are going to send to those that have life enough to advertise.

An Associated Press report quotes Will H. Hays, head of the Motion Picture industry, as saying that good pictures are almost invariably a failure, and bad ones almost invariably a success. This is about the severest indictment of human nature we have seen outside of the Bible.

In addition to the great number of students in the Baptist Bible Institute who find regular employment as paid workers in the various churches and missions of New Orleans during the school session, about forty churches in the territory accessible to New Orleans were pastored by students from the Institute during the past session.

Brother J. E. Byrd has worked till he has secured a program for the Encampment on the coast which will delight and build up our people in Mississippi. You had as well now begin to make your arrangements to go. It is the most economical Summer outing that we Mississippians can get, and there are no better folks to associate with. The place is attractive; so here's for the coast in August.

Dr. L. R. Christie of First Church, Meridian, was on last Sunday called to the pastorate of Ponce de Leon Church in Atlanta, of which Dr. M. Ashby Jones was formerly pastor. Dr. Christie came to Mississippi from Georgia, where he was pastor of prominent churches for nineteen years. He is a native of North Carolina, graduated from Richmond College and is a man of unusual ability. He is at present serving as Mississippi member of the Foreign Mission Board.

## THE LID IS OFF

The twenty-seventh of June is by common consent of all Southern Baptists the Annual Education Day in our Churches and Sunday Schools. It is one of those safety valves of benevolent inspiration that allow us to express our gratitude to God and our interest in Christian education with the sky as the limit.

If there are those who have felt that what is called the "budget" is a species of harness that galls their free spirits then here is the opportunity for free expression of full capacity. Four times in the year offerings are made for one specific object out of the whole list of benevolences. And one can find here the chance to give to the limit. Let's hear from everybody now who doesn't like the word budget. And there are plenty of them if we are to judge from the large number who do not contribute through the regular budget.

But there is also here an opportunity for all of us who believe in the budget and who make our regular contributions through it, to "go a little further". The man who is a regular giver rejoices in the special privilege of making an offering to a worthy and needy object which needs to be brought up in line with all our other work.

Of course every man, woman and child is free to designate the particular object to which he wishes his gift to education to go; and there is a wide range of worthy objects. But the object recommended to all our people at this time is our Ministerial Education Board. The reason for this is the indebtedness of the board amounting to about \$3,000, and carried in the bank now for a year.

This is the only one of our boards in Mississippi which has a debt on current expense account. Some others have debts on buildings, improvements of a permanent nature. But the board looking after our young preachers in Mississippi is the only one having a current expense debt. This board looks after our young preachers in Mississippi College and Clarke College. During the last session they cut the appropriations to the bone, and the debt is for expenses of past years. It ought to be easy for Mississippi Baptists to put this debt behind us by this special offering in June. Just figure what part you and your church should have in it and get into the fine fellowship of helpers in a good cause.

This is helping at the most vital, focal place in all our work. He who helps to send out our young preachers equipped for their work will share in the joy of their service and reward through the years and through eternity.

Pastor Roland Q. Leavell starts cheerfully and confidently on his second year at Picayune. He is now conducting a Daily Vacation Bible School with 16 teachers and 177 pupils. During the year 119 have been added to the church, of whom 39 came by baptism. There have been 125 awards given in Sunday School Training and scores in the B. Y. P. U. work. The Sunday School, B. Y. P. U. and W. M. U. are all now A-1. They all say it is great to be living—in Picayune.



## ENCOURAGEMENT COLUMN

By Ernest L. Davis, Pastor,  
Pontotoc Baptist Church

The writer is privileged to spend approximately six months of each year away from his own work (thanks to a patient and cooperative church and a wife who is a good pastor) in evangelistic work, Bible conferences, lecturing, etc. In the wide territory covered by the writer in such work he has found both the preachers and layity greatly discouraged. In this, all we mortals are alike. Too, in such rounds many interesting, unusual and remarkable incidents, happenings, etc., have come in the experience or under the observation of the writer which have served greatly to encourage him.

As you will note above, this is ENCOURAGEMENT COLUMN, and from week to week it is the purpose of the writer to run such matter as will tend to encourage all who profess the Name to know. Such incidents as unusual and remarkable conversions, unusual and remarkable services, stories with a heart appeal, and the like, as have come in the experience of the writer will be related in brief and simple form. Also, the brotherhood is invited to submit such stories and incidents to the writer for publication in the column. If a blessed experience has come your way and you feel that such could be used to encourage others, send it along. There is a copy right on nothing that will be published and pastors and workers are welcome to use such of the matter as they may feel disposed. If any good comes of such illustrations let God have the honor and His name be glorified in it all.

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In a meeting in an adjoining state the Spirit of the Lord so possessed the people that they would not disband when the benediction was pronounced. Upwards of one hundred and fifty remained, without any previous arrangement or understanding, engaged in earnest prayer. The prayer service continued for a time past one A. M. There was in the audience a very consecrated and devoted Christian mother. Of a sudden the meeting was disturbed by the sudden appearance of this woman's husband. By main strength and awkwardness he dragged her from her pew to the vestibule of the church, and in hearing of all, he administered her a sound thrashing. The flogging over, he simply commanded that she march, in front of him, home. This she did, not opening her mouth to protest such treatment. Even when the whipping was being administered "like as a lamb she opened not her mouth."

The prayer meeting continued for a period of an hour or so longer when greatly to our surprise this man was present with us again. He asked the privilege of making a statement. The privilege was granted, he simply asked the people present to forgive him for the ungentlemanly conduct of an hour before and to indulge him a further word. With every ear attuned to catch every faltering word that fell from his lips, a veritable holy silence seemed to possess all. In broken tones the poor man related how that he, under a sort of spell, as he termed it, had been unable to sleep upon his return home. The silence of his wife, said he, had driven him to distraction. The Spirit had done His work and he was under deep conviction. In a brief time daylight flooded the earth about us and Light dawned in his darkened soul. The fact that the wife suffered without a murmur for Christ's sake led to his conversion. Yea, that such would characterize us all!

Morning fully come, above 75 souls turned homeward, light of heart and richer for this experience, having spent an entire night in the house of God. A Pentecost!

June 2, 1926.

## DR. NEWMAN AND THE AUTHOR OF THE TENNESSEE ANTI-EVOLUTION BILL

By William James Robinson, A.M., D.D.

Horatio Hackett Newman, Ph.D., Professor Zoology, University of Chicago, author of "Outlines of General Zoology", a prominent scientist, and a believer in religion, was one of the experts in the Scopes trial at Dayton, Tennessee. This is the way he is characterized by The Macmillan Company who published his recent book, "The Gist of Evolution." His education, his position in a great university, his rank as an author, and having been selected as "an expert" in this world renowned trial all add to his prestige and make what he says weighty and influential. He is an authority and speaks with finality.

He "is a prominent scientist" and as such is supposed to publish nothing as the truth but verified facts. To be an authority on zoology he must be a keen observer, and know the laws of evidence, so as to arrive at the truth.

In the preface to his recent book, "The Gist of Evolution", he says that after the Scopes trial he received many letters "requesting names of books on the subject that could be understood by those unversed in biology". He writes as a specialist and says, "The present volume is the result of a conviction that there is a real demand for a popular statement by a specialist and that such a statement will meet with popular approval".

On page twenty-two of this book he says under the paragraph heading: "Science and the Bible. The whole controversy between science and religion has its foundation in divergent views as to the nature of the Bible. The fundamentalists, who now seem to be the chief enemies of science, sincerely believe the Bible to be the literal word of God, that the writers of the scriptures were inspired and wrote almost as a stenographer might write from dictation. The member of the state legislature responsible for draughting the Tennessee Anti-evolution Bill is said to have regretted his part in the passage of that measure when, for the first time, he learned that the Bible was a translation and was not originally written in English. This mistaken idea of the Bible is doubtless prevalent among the less educated adherents of fundamentalism. It is indeed unfortunate that so many people have made the Bible a fetish. Bible worship of this kind is an insidious kind of idolatry." I have quoted the entire paragraph that no one might think I had quoted unfairly.

When the attention of the Hon. J. W. Butler, the author of the Tennessee Anti-evolution Bill, was called to Dr. Newman's statement he promptly wrote the following letter:

Prof. Horatio Hackett Newman, Ph.D.,  
Chicago, Ill.

Dear Sir:

A friend informs me that you have written a book on "The Gist of Evolution" and that on page 22 is this statement, "The member of the State Legislature responsible for draughting the Tennessee Anti-evolution Bill is said to have regretted his part in the passage of that measure when, for the first time, he learned that the Bible was a translation and was not originally written in English". This statement above is absolutely false. If you have made such a statement as the above I ask you to publicly retract such statement and send a copy to me and also to the Nashville Tennessean.

Respectfully,

—J. W. Butler.

To this letter Dr. Newman replied as follows:  
Dear Mr. Butler:

I am sorry that the statement attributed to you irritates you. It was made in good faith by me as it came to me from several people I met at Dayton in whom I had confidence. Note that my statement "is said to have regretted his part, etc." This is literally true as it came to me. I

can not retract the statement as made but I am glad that I was misinformed about you.

Yours very truly,

—H. H. Newman.

To this the Hon. Mr. Butler replied as follows:  
Dear Sir:

Your letter of May the 12th to hand in which you say you can not retract the statement regarding me. You say the statement came to you from several people you met at Dayton. You will please give me the names and addresses of these people whom you claim made this statement to you and do so at once.

Yours respectfully,

—J. W. Butler.

Dr. Newman replied as follows:

Dear Sir:

Your peremptory tone is hardly justified and accomplishes nothing. There is no reason why I should implicate other persons in this matter. All I can say is that statement to which you object was generally circulated about the defense headquarters at the Scopes trial. Just who first made the statement to me I have forgotten, but it was generally talked about. Doubtless the ones who started the story were acquainted with you, for the story was talked as though overheard.

Yours truly,

—H. H. Newman.

Mr. Butler says: "Ever since I could read I have known that the Bible was a translation and was not originally written in English".

The Hon. J. W. Butler resides at Lafayette, Tenn.; and Dr. Newman at the University of Chicago. Dates and addresses were left off of the letters to save space.

All this is indeed very interesting to the student of the evolution controversy. Dr. Newman is presented to us as "a prominent scientist", "an expert", and "he affirms his belief in God and religion and presents good reasons for being an evolutionist and a Christian", and then associates himself with a group of the most pronounced sceptics and atheists on the continent who have publicly announced their purpose to overthrow Christianity and all religion.

After studying the quotation and the letters I have given, no intelligent, fair minded person can avoid the conclusion that he has absolutely disqualified himself as "an expert" or as an investigator, or as a trustworthy author. Had he desired to know the truth regarding Mr. Butler he could have easily done so. Why would "a prominent scientist" and "an expert" publish any statement without carefully verifying each detail? Remember, he is a professional investigator and supposed to be accurate.

What was his motive? Was it for "the advancement of science?" Hardly! Since the Scopes trial it has been a favorite procedure of evolutionists and atheists to sneer at the legislature and people of "The Volunteer State". This, they have done, to disparage the opponents of evolution. It is the best they can do in the absence of argument.

He says, "The fundamentalists, who now seem to be the chief enemies of science". I am intimately acquainted with many outstanding fundamentalists, and have many books written by others, and not one of them is an enemy of science. Many of these men are renowned scholars. They do deny that the doctrines of evolution is a verified fact. But every one of them encourages true science and many of them teach it.

Dr. Newman also says, "This mistaken idea (that the Bible was originally written in English) is doubtless prevalent among the less educated adherents of fundamentalism. It is indeed unfortunate that so many people have made a fetish of the Bible. Bible worship of this kind is an insidious form of idolatry." Having been associated for many years with the masses I denounce this statement as a pure fabrication without the slightest foundation in fact. My



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H. H. Newman. replied as follows:

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guess is that he learned it at the "defense head- quarters at Dayton".

Dr. Newman's method is intellectually dishon- est. This is true of many evolutionists, but not all.

Lexington Study, Fort Smith, Arkansas

## THE BIBLE A GUIDE TO GOOD HEALTH

G. T. Howerton, Starkville, Miss.

The BIBLE is a book of reconciliation, a book of covenants, a book of CONTRACTS. A contract is an agreement between TWO—an ATONEMENT. When Jacob met Esau they made a CONTRACT—an agreement—an ATONE- MENT.

Jacob is the soul of man, Esau his BODY. Health results from a contract between soul and body, a compact, an agreement—an ATONE- MENT.

A man in HEALTH is living AT PEACE—AT ONE—with his body.

But to live at peace he must first make peace —make an agreement, make a contract, make an ATONEMENT. But to make a CONTRACT a man must obey LAW—a contract is the CENTER of all law.

Health comes from obedience to LAW. One must know the law, have faith in the law, obey the law. THE BIBLE is a book of law, and God is the author of the LAW—IS THE LAW. Law governs the UNIVERSE. Law governs also THE MICROCOSM—man. Just as Esau was "at war" with Jacob, so a man's BODY is at WAR with his SOUL. All of life is a conflict, a warfare, a contest. Paul had it—all have it. Jacob and Esau had it, and every MAN has it with his own body. But HEALTH comes from making PEACE among our "members"—making a contract, an agreement—an ATONEMENT, and THE BIBLE shows us the WAY. THE BI- BLE states the LAW OF LIFE. It states ALSO the law of HEALTH. Let us learn this law and obey this law and live in health, for this is God's first will and plan for man.

## THE BLUE MOUNTAIN MINISTERIAL BATTALION

Eldridge B. Hatcher

Blue Mountain, of course, is the center of the universe in several important particulars. In fact, candor compels me to announce that the sun rises and sets every twenty-four hours in sight of our town and, by standing on our highest building, one can see that the horizon is equally distant from the College on every side.

This communication calls attention, however, simply to the fact that Blue Mountain, although not large in population, is yet a magnet for preachers. The woods are full of them—only we have no woods in the town. Preachers come hither chiefly because of the schools that are here. I do not like to take the space to say that Blue Mountain College is here, for of course every well-informed, well-rounded, double-breast- ed, up-to-date Baptist, around the globe, knows that fact. The Mississippi Heights Academy for boys crowns a hill on the opposite side of the town from the college, and, to complete the tri- angle, our graded and high school lifts its head in another section of the town. Preachers, there- fore, settle in Blue Mountain in order that their boys and girls may enjoy these exceptional edu- cational advantages. This fact accounts for the presence here of most of the preachers, but not of all of them.

But who are they? May I ask that they will step to the front that the Record readers may greet them with a glance.

The first one is our pastor, Rev. W. R. Cooper, beloved and honored by us all. Three years ago he came to this Lowrey Memorial Church, and his ministerial spade has dug its way deeply

into the heart of the church and the community. Practically all of his ministerial life has been spent in Mississippi, and the fruitage of his pas- toral seed-sowing may be found in many sections of the state.

The Nestor of our ecclesiastical group is Dr. J. E. Buchanan, the father of Rev. John Buch- anon, pastor of the First Baptist Church of Paris, Tennessee, and the father of several other valu- able and useful children. He has held pastor- ates in Texas and in Mississippi. His gospel trumpet ever rings true to the Bible "funda- mentals" and he loves the old fashioned doctrines of Grace. In his heart he carries the great mis- sionary program of our denomination and his preaching services are frequently sought by neighboring churches.

And here is Brother S. V. Gullett,—portly of build and heavy in his swing as he comes striding along the street. I had almost said that every time I hear of him he is either resigning some pastorate, or accepting another, or doing both at the same time, or holding a revival meeting; in fact he has to resign frequently if he would satisfy the churches that are pulling after him. The evangelistic fire burns hotly in his soul, and he seems to be in his element when leading an evangelistic charge against the ranks of the Devil. He is an humble, earnest, brave, indefatigable country preacher and is busy gathering sheaves.

But stop! Here comes a figure known far and wide, and I must not keep the reader waiting— Dr. T. T. Martin. He lives here, and then again he doesn't. His family is here. His post office is here. His headquarters are here,—well, he is here when he is not somewhere else sounding the evangelistic, or the anti-evolution, trumpet. Dr. Martin and this scribe looked into each other's eyes first as school-mates—oh, not so many millenniums ago—at the Louisville Seminary, and I used to catch sight of him far more frequently there than I do here during these days of his useful globe-trotting ministry, which seems to be in as much demand as ever,—if not more.

The mention of Dr. Martin suggests Rev. E. A. Petroff, who for several years was the mu- sical assistant to Dr. Martin in his meetings. Brother Petroff is something of a giant in phys- ical build and has a voice clear and powerful. He has, within the last year or two, swung off independently into the evangelistic field and, in company with a singer, holds revival meetings in different parts of the country. He has had a unique and romantic career. He came from Europe to America several years ago, where he was a Catholic for many years, but he is now a Baptist preacher and evangelist of growing pow- er and popularity. He, too, has his home here at this hub of the national wheel.

And here is Rev. W. D. Wilbanks,—modest, gentle-spirited and a true-blue Baptist preacher. He lived here a few years ago, and the Ripley Church pulled him thither, but about a year ago Blue Mountain scored again and brought him back. From this point he radiates to his dif- ferent churches.

And who is this ministerial physical heavy- weight, with big, round bright eyes and friendly face? He is Rev. George W. Wages,—another country preacher. And it is quite a journey one takes in calling the list of his churches. He carries a goodly number on his pastoral string and he can never be indicted for idleness on the Sabbath day. His churches think they have the pick of the pastoral flock.

And here is Rev. C. H. Fry. He carries no trumpets to announce his coming, but he is quiet and unassuming and he loves the Gospel and is held in high esteem by his churches.

The youngest of our ecclesiastical coterie is not the youngest in age. He is Rev. N. J. Owen, and we have no one among us who is more be- loved and respected. A mechanic he has been for a large part of his life, but three or four years ago he surrendered to the divine minis-

terial call which had been sounding in his heart for ten or fifteen years, but to which he had given only a refusal. Previously he had been one of the most honored deacons in our church, and the entire community, immediately upon his entrance into the ministry, took him into their heart as a preacher. He is pastor of one or two country churches and also preaches occasionally at various other places.

A new arrival in Blue Mountain within the last few weeks has added another name to our min- isterial group—Rev. C. F. Anglin. We greet him with a glad hand and expect to hear good things of the work which may fall into his hands later on.

This scribe also—but this communication has already reached the time limit, and so I will pull down the curtain at this point.

## SUMMER SCHOOL OF THEOLOGY

WHERE? Ridgecrest, North Carolina.

WHEN? July 1-August 25, 1926.

AUSPICES? The Education Board of the Southern Baptist Convention.

COURSES AND TEACHERS? Missions—four periods per week by Dr. W. O. Carver, Pro- fessor of Comparative Religion and Missions in the Southern Baptist Theological Seminary, Louisville, Ky.

Old Testament History—six periods per week. Teacher for July, Dr. J. B. Weatherspoon, Pastor Highland Baptist Church, Louisville, Ky., and formerly professor of Old Testament Interpreta- tion in Southwestern Baptist Theological Sem- inary, Fort Worth, Texas.

Teacher for August, Dr. B. A. Copass, Pro- fessor of Old Testament Interpretation, South- western Baptist Theological Seminary, Fort Worth, Texas.

Religious Education—four periods per week by Dr. H. L. Batts, Professor Religious Education, Theological Department, Mercer University, Ma- con, Ga.

Life of Christ—six periods per week by Dr. B. H. DeMent, President Baptist Bible Institute, New Orleans, La.

CREDIT? Full credit will be given by the four cooperating institutions. By doubling the hours as indicated above two quarters work will be done in each course.

Other subjects may be taught as circum- stances demand.

For further particulars as to courses of study, write to,—

B. H. DeMent, Dean, Ridgecrest, North Carolina.

For other information write to,—

Dr. J. W. Cammack, Cor. Sec'y., Education Board, S. B. C., Ridgecrest, N. C.

Prof. L. G. Cleverdon, 1220 Washington Ave- nue, New Orleans, has charge of the campaign for new students for the Baptist Bible Institute. Inquiries addressed to him will have immediate attention.

The Baptist Bible Institute is fortunate in be- ing located in New Orleans where living costs are lower than possibly any other city in the South. This is of special advantage to married students who must live as cheaply as possible.

Practically every student of the Baptist Bible Institute who has qualified for service in his or her chosen calling has found ready employment for the summer. They are scattered over sev- eral states as evangelists, singers, and educa- tional workers along various lines.

The editor regrets a mistake made in last week's Record. The pastor's assistant at Phila- delphia and in revival meetings is Brother D. C. Hall. We regret the mistake and are glad of the opportunity to say a good word for the work of Brother Hall, formerly of Laurel.



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.  
Entered as second-class matter April 4, 1919, at the Post  
Office at Jackson, Mississippi, under the Act of  
October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

## CHARGED WITH DUPLICITY AND FICKLENESS II Cor. 1:12-22

In three previous articles we have seen how Paul defends his ministry. Two of these showed the necessity of a Spirit-equipped ministry and of the need of experience with God in trouble. Without the reinforcement of the Holy Spirit, the preacher or any Christian is anaemic and strengthless. And through experience of deep distress he has learned that God can help us when none other can, and can do for us what none other can do.

Here we come to the first defense, or the defense against the first charge which was being made against him, namely that he was guilty of duplicity, or at least of fickleness. Some said he talked one way and did another; that he was not sincere, that he said yes at one time and no at another; that he promised to do a thing and didn't do it; that he talked one way out of one side of his mouth and another way out of the other side; that you couldn't believe him, nor depend on him. Others thought they were charitable toward him by saying that he might mean well, but that he was fickle, that he changed his mind so often that you couldn't depend on him and never knew what to expect. And this criticism of him was undermining the faith in his ministry and his message. The occasion for this charge was that Paul had said he was coming from Ephesus to Corinth, across the bay, was going thence to Macedonia, then back to Corinth. And he hadn't done it. The result was that both his character and his ministry were being assailed by people who ought to have been his friends and defenders.

What answer does he make to this? Fortunately he is fortified by a clear conscience. He knows himself to be sincere and clean. If a man has that sort of assurance, he can fight to a finish and be sure of victory in the end. He says that his "glorying is this the testimony of his conscience, that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God he had conducted himself in the world and particularly toward them". The testimony of a clean life, the record of an unsullied career is a preacher's best asset. If he can put his hand on his heart and look God in the face, he will not be afraid of the face of man or the devil. But if people can say that he has been found departing from the truth, or dishonest in his dealings, and he cannot face the charge without fear, he is undone and the cause is injured. Alas, alas, that there are preachers who do tell lies, and some that don't pay their debts! The cause of Christ has had a black-eye given to it by some who pretend to preach Christ. Happy is the man who can stand up and say with Paul "In holiness and sincerity of God we behaved ourselves in the world".

Mind you he says he did it in the grace of God, not in earthly wisdom. Every man knows

that without this he is unsafe, is sure to fall. We have enough in ourselves to make us humble; we have enough in Christ to make us triumphant and grateful. But Paul has not only the consciousness of sincerity in himself, but he appeals to the Corinthians themselves. He says they know in their souls that what he is writing is true. I write no other thing than what you know yourselves, "acknowledge" here meaning perfectly know to be true. He expresses the confident hope that their previous confirmation of what he has said may be true all the way through to the end.

Now he says he did intend to make them the visit spoken of. But his plans are always subject to God's approval or revision. He is not his own, but God's servant. He does not purpose according to the flesh. The final decision of things is not in his hands but in God's. Not in Paul's hands is the yea, yea, and the nay, nay. Like James he always says, or has implied that if God will, he will do so and so. We are to accept without complaint any alteration in our plans which God brings about.

But Paul further insists that the very nature of the God whom he serves and the kind of message he preaches make it impossible for him to be guilty of duplicity. He says, "As God is faithful". Again, The Son of God, Jesus Christ, who was preached by us, was not yea and nay. For how many so ever be the promises of God, in him is the yea; wherefore it follows that through him is our Amen. Our message and faith and character itself are all derived from the faithful character of God.

The man who really represents God; who speaks and ministers in his name must abide in his presence. He cannot be wishy-washy or uncertain. The message and the man are alike; they are inseparable; they are of the same character. Notice how he puts the emphasis on God: "Now he that establishes us with you in Christ is God". It would be blasphemy for us to defend our weaknesses or our sins by appealing to the character of God whom we represent. But Paul is conscious of his integrity. He is not guilty of duplicity, nor even of fickleness, for it is God who establishes us. The old version says "confirms" us. He makes us firm, unmovable, unshakable in faith, in purpose, in faithfulness, in righteousness, in hope, in love. This again is the work of the Holy Spirit, who is permeating this whole chapter.

And then he goes on to fill out the outline of work which the Holy Spirit does in those who are in Christ. He not only establishes us, but he anoints us, that is fits and qualifies us for work, endues us with wisdom and strength to fulfill the purpose of our calling. He also seals us, does the Holy Spirit, that is puts upon us the mark of God's ownership and of his authority. And he also gives us the earnest of the Spirit in our hearts. He is to us the pledge and foretaste of our full inheritance forevermore.

## THE BUDGET AND COOPERATION

We ought to be past the time when it is necessary to argue the need of cooperation in doing the Lord's work. The Lord never sent out one man by himself to carry on the work of the kingdom, or preach the gospel to the lost. He sent them two by two. And we ought not to undertake to do what the Lord wouldn't. And we ought to learn something from his example.

And further on in the progress of the work he organized churches as the base and agency for perpetuating and propagating the gospel. The very existence of a church means the necessity for cooperation. It means that what is impossible for an individual is the task of the body of believers. An individual trying to carry out the will of Christ alone would be like an amputated hand or foot floundering around trying to perform its proper task.

Not only so but in apostolic times the churches

had no sooner been organized in various places than God gave them a common task as an expression of their oneness of life and purpose. The connection among them was preserved by constant intercourse and the poor at Jerusalem became their common charge and responsibility. And as the apostles and evangelists went everywhere preaching the word, the churches sent them out with their authority and benediction and then many churches joined in contributing to their support. The cooperative work was fairly under way. They gladly gave that others might have the gospel preached to them. The privilege of cooperation inheres in the very nature of Christianity and has the sanction of the apostolic churches.

Now answer the question: What makes cooperation, what produces it, what makes it possible? The answer is two-fold, and we do not see how there can be any way to get around it. The things that make cooperation possible and necessary are a like precious faith, and a common aim or task; these two. If people do not believe the same thing, they cannot do the same thing. If they are not one in faith, they cannot be together in work. We must believe the same thing and we will desire to propagate this faith and truth.

Fortunately Baptists, Southern Baptists, are united on the great Bible doctrines and in the possession of a common but rich experience of grace in Christ Jesus. Our one great task is to carry the benefits of this faith with all that it implies or involves to every man and woman and child in the world. This is our task. The items included in this task constitute our budget. We had just as well get acquainted with the word and what is involved in it. Learn how to pronounce it, "bud-jet".

It is true that some people snort like a Mustang whenever they hear it. It would be well if they would look on the inside of it to find out what it contains. It is like the old time doctor's saddle bags, very nicely departmentized. Now see if there is anything in it you don't like. It contains Foreign Missions; Home Missions; State Missions; Christian Education; Orphanage; Hospitals; Old Preachers. Some of these packages contain some separate items; but that's what you will find in them.

Now is there anything there you don't like? Is there anything in there that we ought not to do? Is there anybody in this crowd you don't want to help? Is there anybody you would kick out as undeserving or not needy? Would you throw the old out as useless? Would you expose the young like the heathen do that they may die and we may be rid of them? Do you want to neglect the sick? Is there any soul in the state, or South, or in the world to whom you would not send or bring the glad tidings of salvation? If so, there's something the matter with you. Now that is the budget. Are you afraid of it? These are the objects to which Southern Baptists are giving their money, and which forms our cooperative work and our budget.

You may give to any of them or to all of them. But if we work together somebody must give to all of them. If Southern Baptists are to work together, they must support things in common. There is no other way to cooperate. Unless the masses of our people who give can unite on definite objects, nothing will be supported and everything goes under. That is what a budget is.

There are only two classes of people who are opposed to a budget, that is opposed to having common objects and agreed percentages to each. These two classes are, first, people who don't want to give to anything, and they simply seek to save their faces by saying they don't believe in a budget. And the ignorant man who hears him say budget and doesn't know what it means thinks it must be something terrible.

The other man who objects to a budget, does so because he wants the lion's share of the gifts, or should we say the hog's share, to come to him,



and to his particular interest. Now you notice and see if the man who is opposing the budget is not raising a cry to send in the money to that place or department which feeds him. A budget is the logical and business necessity for co-operation.

### SONS OR SLAVES

In the eighth chapter of John there is a running conversation between Jesus and his antagonists in Jerusalem which grows more vigorous and heated to the close. In the beginning of the dialogue Jesus is seeking gently to win them, but they show themselves to be hostile and critical. He offers himself as the light of the world and claims a direct commission from the Father. Some were convinced by what he said and he would bind them to himself permanently. He says "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free". Some of them were stung by this for they claimed to be free-men. Jesus then showed them that he had reference to freedom from the bondage of sin. And instead of the intimation that they were slaves of sin being an offense, it was the only ground of hope for them.

In effect he says "You ought to be pleased that I called you slaves". Suppose he had called them sons, as he did a little later on. Slavery is an unnatural relationship. It is an involuntary relation. Nobody wants to be a slave. If one is a slave it is against his will. And when Jesus speaks of their being slaves of sin, it is an implied compliment. He takes it for granted that while they are sinners, as they must know themselves to be, they are slaves against their own will and over their protest. A slave is willing and anxious to be set free. As long as one desires to be freed from sin, there is hope for him. It is only when he ceases to struggle against it or to long for freedom that he is beyond hope.

It is the business of the gospel first to make men long for freedom from sin; to awaken the desire for liberty and awaken the soul to seek liberty and struggle against captivity. This Jesus did in that address in the eighth chapter of John, and this every minister of his is to continue to do to the end of the age.

Not only is slavery an unnatural relationship, but it is a temporary relationship and is bound to terminate at some time. A slave is a slave for time; but a son is a son for eternity. The law of Moses forbade keeping a Hebrew in slavery perpetually. It must terminate after a certain period of years. So there is hope for a slave of sin, but there is no hope for a son of sin. Jesus said "The slave abides not in the house forever, but the son abides forever". A Jew might hold his fellow Hebrew in bondage for a few years, but slavery must terminate eventually. But if one is a son there is no process by which this relationship can be terminated. Here is where the hope for deliverance from sin is found.

Jesus was holding out to these men the hope of deliverance, the way to freedom. But they drew back. They did not seek freedom. They preferred to remain as they were. They loved sin; it was of their nature, and they were determined to cling to it. And so Jesus, further on in this discourse, is bound to pronounce final judgment against them: Ye shall die in your sins. He says they are not simply slaves of sin; they are sons of sin. He finally puts it very plainly, "Ye are of your father the devil, and the desires of your father it is your will to do". They were willing adherents and followers of the devil. They had proven themselves sons of the devil and the relationship is permanent. They are without hope.

Pastor J. R. Hobbs of Birmingham received the LL.D. degree from two colleges recently.

### SONS OF GOD

There is a thrill in these words for everybody who really understands them and is able by faith in Christ to appropriate the truth they convey. It is easy to say over words without having the truth they convey get into the mind and heart. But if we will stop long enough to think them over and take them in we can never be the same. It was John who said with grateful amazement: "Behold what manner of love the Father hath bestowed upon us that we should be called children of God; and we are". And in a verse below he adds: "And every one that hath this hope set on him purifieth himself, even as he is pure". Here is our heritage and our hope: Sons of God.

The difference between the religion of Jesus and every other religion may be stated in more ways than one; but certainly one distinction between true Christianity and every imitation of it or every false religion is that the adherents of the Christ are not servants or slaves, though they gladly subscribe themselves as such; they are Sons of God.

The implications of this truth are many, but we call attention now to but two of them. First, if we are sons of God this is a permanent, eternal, indestructible relationship. If we think of it as an adoption it is a legal transaction from which there is no going back. The unchangeableness of God is our guarantee of permanence in the family of God. "Because I Jehovah change not, therefore ye sons of Jacob are not consumed."

But the sonship of believers is not simply by adoption, it is by birth. When John speaks: in the verse above quoted, or our being children of God, the word means those begotten of God. We are born again, born of the Spirit, made partakers of the divine nature, as truly as Jesus took upon himself the nature of man. And the divine nature is unchangeable and our relationship to the Father is permanent. If the children of the devil abide in his household forever, surely the children of God abide in His household forever.

But we are thinking now not simply of the changed and permanent relationship to God which the child of God holds, we are thinking of the changed attitude toward God. Our attitude is that of sons and not of slaves. This is the essential difference between genuine Christianity and every false system. By this each of us may test his own religion and see if it is according to the gospel of Jesus. Is your approach to God sweetened by the sense of fatherhood and sonship? Is your service to God the glad and reverent obedience of a son to a father?

Can you say like Paul, "He hath sent forth the Spirit of his Son into our hearts whereby we cry Abba, Father"? Can you enter with joy into the saying of Paul, "For this cause, I bow my knees unto the Father, from whom all fatherhood in heaven and on earth is named"? Can you enter into the words of our Lord, "Our Father, who art in heaven" with radiant hopefulness and restful assurance? Do you feel toward God as your Father, or are you driven to obedience through fear?

Is your service to him one of love and joy? Do you "delight to do his will"? Are you pleased when you can render some service to him? Are you glad when the opportunity arises? Do you serve because your heart is full of gratitude and love to him? Or do you do it because it is required? Do you do only what you have to do? Do you draw a line between what you or others call essentials and what are termed non-essentials? Do you quit as soon as he turns his back; or if there is no reward in sight; or no penalty involved in disobedience? Is God to you a Father or a taskmaster and a tyrant?

Remember we are talking about the very quality of the religion of Jesus. We do not serve God for hire. The Devil has never been able to

understand Christianity. He is still saying, Does Job serve God for naught? It is impossible for him to comprehend the love of God or the response of sons to a father's will. To Jesus, God was a Father. He taught us to think of him so; he made it possible for us to become sons. "As many as received him, to them gave he the right to become the sons of God; even to them that believe on his name."

### BROTHER T. J. MOORE

A man's life does not consist in the number of years he has lived. His story is not told in the date and place of birth, the places where he has lived, the offices he has held and the time of his going away. The record of his life is in the service he has rendered to God and men. By this standard of measurement Brother T. J. Moore lived a great life. He was always busy and he always went about doing good. He had a good start. He got his ideals and his incentive from a Christian home and a Christian community. He was born at a time and grew up under conditions which permitted the natural development of the finer qualities of manhood. His home was in the country where the breath of God was upon the fields and the voice of God was in all the songs and sounds of nature. Thus he grew to strength.

It was easy for him to hear the voice of God and follow it when he was called into the ministry. The people to whom he ministered in his earlier years were free from the confusion and clamor which makes difficult the work of preachers today in the cities. They were responsive, sympathetic, cordial and brotherly. They loved him, and their love was abiding. By faithfulness and constant labor he grew into greater usefulness. His services were called for in other places, and wider spheres. He loved God, and the brethren, and the Word and the Work. He had a fine sense of spiritual values, and knew how to put first things first.

His life and work had large fellowship with others. He knew that his life would count for most in cooperation with his brethren, and he delighted in all the denominational work. Most of his life was in the pastorate; but in his later years his brethren called him often to the denominational work. He was sacrificial, counting no labor too arduous, and no privation too painful so he might finish his course with joy. In the past few years he has not been in vigorous health, but he was not willing to give up. He labored on till he fell under the load of his work. May the Lord lead others to take it up, and carry on.

His home life was specially happy and beautiful. His wife shared all his purpose and his service. A large group of children grew up in his home, were born into the kingdom of God and grew in favor with God and men. They loved him ardently and he had great joy in them. May the Lord comfort those who are bereaved by his going, and guide them in the paths of greatest usefulness in the kingdom.

Mr. Julius Rushing has been elected pastor's assistant by First Church of McComb. He is a native Mississippian, but has been serving in a like situation in Huntington, W. V.

The man in the automobile may be opposed to the eighteenth amendment, but he will instantly discharge a drinking chauffeur. The train may be crowded with delegates to the anti-prohibition convention, but they would mob the engineer who would take a drink while drawing his precious freight. The industrial magnate may talk critically of sumptuary laws, but he will apply them like a despot to the man who watches over the driving power of his vast establishment. When safety is involved, we are all dry. Where the exigency of modern life demands a clear brain and instant decision in order to save lives and property, we are all dry.—Senator Borah.



## Convention Board Department

The Committee on the Cooperative Program of Southern Baptists met in Atlanta on June 10th at 10 A. M. and adjourned at 5:30 P. M. Practically every member of the Committee was present.

Dr. A. J. Barton led the Devotional.

Minutes of last meeting of the Commission were read.

Then followed the report of the Committee appointed at the Houston meeting. The recommendations of the Convention were read and discussed and referred to the Promotion Commission.

The business transacted was as follows:

1. Dr. A. J. Barton, Kansas City, Missouri, Corresponding Secretary of the Missouri Baptist Convention, was elected as General Director to succeed Dr. C. E. Burts who becomes pastor of the First Baptist Church of Newberry, South Carolina. Dr. Barton did not give answer prior to the adjournment of the meeting. At this writing it is not known what his decision will be.

2. Mr. Frank E. Burkhalter was re-elected as Publicity Director. It is understood that he will continue in that capacity.

3. It was decided by the Committee to continue to maintain the present headquarters in Nashville. It is, however, to be understood by the Committee that the Mississippi State Board deemed it advisable to discontinue support of the Headquarters after June first of this year. Our State will continue as heretofore, however, in the support of the Cooperative Program for our Kingdom work.

4. A Promotion Committee of 12 were selected to promote the work of the Commission and carry out the general policies and plans. The Committee is to meet at least once every 90 days. The names of the Promotion Committee are:

Dr. J. E. Dillard, Birmingham, Chairman; Dr. E. Y. Mullins; Dr. J. F. Love; Dr. B. D. Gray; Dr. L. R. Scarborough; Miss Kathleen Mallory; Dr. C. E. Burts; Dr. I. J. Van Ness; Dr. O. E. Bryan; Dr. O. L. Hailey; Dr. R. J. Bateman; Dr. J. T. Henderson.

There are three selected as a Sub-Committee from the Promotion Committee: Dr. I. J. Van Ness, Dr. O. E. Bryan and Dr. O. L. Hailey. The duty of the Sub-Committee is to advise with the Director and the Publicity Department concerning details of the work.

The immediate task of the Commission was defined as follows:

1. To conserve the spirit of unity and the practically unanimous committal of the Convention to the Unified and Cooperative Program as expressed by the recent Convention and transmit this to the associational meetings.

2. To promote the most generous giving to the Cooperative Program during the remainder of this year.

3. To effect a financial plan for securing funds from the individual churches and individual members sufficient to insure an aggregate of \$9,000,000.00 for the budget of 1927.

The plan of work is as follows:

1. An effort will be made to show the absolute necessity of increasing our budget to \$9,000,000.00 rather than to put on a debt paying campaign.

2. To reach an understanding as to an apportionment of this amount to the States.

3. To use the \$9,000,000.00 budget as a slogan for 1927.

4. By the use of the meetings of the district associations for a full discussion and for the working out in so far as is possible the minutest details concerning the financial objectives and the every member canvass.

5. The use of the months of October and November for an intensive campaign of information and thorough organization for an every member canvass for the budget of 1927.

6. An insistence that the appeal of every institution and activity be made the appeal of the whole program.

7. The Commission suggests a week of prayer for the causes and success of the Cooperative enterprises.

### Associations Which Have Not Sent Minutes to the Board Office

Chickasaw County  
Choctaw County  
Harrison County  
Itawamba  
Jackson County  
Kemper County  
Lawrence County  
Leflore County  
Lincoln County  
Madison County  
Monroe County  
Mt. Pisgah  
New Choctaw County  
Noxubee County  
Oktibbeha County  
Panola County  
Pearl Valley  
Perry County  
Riverside  
Tishomingo  
Union County  
Webster County  
Winston County  
Yazoo County  
Quitman County

Please send us a copy of these minutes at once.

—R. B. Gunter.

### Associational Minutes Which Do Not List the Church Clerks

Coldwater  
Deer Creek  
Franklin County  
Hancock County  
Lafayette County  
Lauderdale County  
Lee County  
Marion County  
Marshall County  
Mississippi  
Montgomery County  
Newton County  
Simpson County  
Tate County

We shall appreciate it if you will send us a list of these clerks at once.

—R. B. Gunter.

### Remove the Debt From the Ministerial Board

We trust that every Sunday School in the State will observe Education Day in the Sunday School on Sunday, June 27th. By making a liberal offering on this day, the indebtedness can easily be removed. There is no more worthy cause perhaps to which we could give our money than for the education of worthy ministerial students.

It is important to plan ahead of time for the offering. Classes always give better when they set up a goal a week ahead. This can easily be done. It is well for the Sunday School also to set a mark. It is desirable to make it larger than you have made it heretofore.

—R. B. Gunter.

In Kansas it is unlawful to have commercialized sports or entertainments on Memorial Day.

The will of Mrs. Culberson, widow of a Texas Senator, provided \$25,000 for Baylor Hospital at Dallas, to be used for charity patients.

In England the Episcopal or Church of England suffer for lack of men for the ministry; the same is true of Presbyterians in Scotland; but English Baptists who pay their preachers smaller salaries have no shortage of preachers. This may be set over against the statement that preachers preach for the money.

## DR. A. J. BARTON IS ELECTED GENERAL DIRECTOR OF THE COOPERATIVE PROGRAM

Frank E. Burkhalter

By a unanimous vote of the Cooperative Program Commission, in session at Atlanta, June 10, Dr. A. J. Barton was elected general director of the Cooperative Program to succeed Dr. C. E. Burts, who has resigned to assume the pastorate of the First Baptist Church at Newberry, S. C. Dr. Barton asked for time to consider the matter in detail and confer with his own executive board before announcing his decision, as he is at present general superintendent of Baptist work in Missouri.

Probably no man among Southern Baptists has had a wider experience in general denominational service than Dr. Barton. In addition to having held several prominent pastorates he has served the denomination in such places as state secretary for his native state of Arkansas and for Missouri; associate secretary of the Foreign Mission Board, a departmental secretary of the Home Mission Board, and secretary of the Baptist Education Commission of Texas. Then for several years he has been chairman of the Social Service Commission of the Southern Baptist Convention.

In addition to his denominational work Dr. Barton was for several years superintendent of the Texas Anti-Saloon League and has been for several years prominent in the councils of the Anti-Saloon League of America, having served as chairman of its legislative and executive committees. Among his successful pastorates have been those in Lexington and Nashville, Tenn., Texarkana, Ark., Alexandria, La., and Waco, Texas.

Members of the Program Commission hope sincerely that Dr. Barton will feel led of God to accept the new position to which they have called him. Should he accept he will retain his relations with the Social Service Commission and the Anti-Saloon League with the approval of the Program Commission.

After a general study of the problem of raising the budget of \$9,000,000 in distributable cash among the various objects embraced in the Cooperative Program during 1927 and completing the objective for the remaining months of 1926, the Commission delegated the formulation of detailed plans for carrying out the work to a special promotion committee of twelve. This committee includes Dr. J. E. Dillard, chairman, Drs. I. J. Van Ness, J. F. Love, B. D. Gray, E. Y. Mullins, L. R. Scarborough, J. T. Henderson, C. E. Burts, O. E. Bryan, Arch C. Cree, and R. J. Bateman, with Miss Kathleen Mallory. This committee of twelve will meet at least once every ninety days and will keep in regular touch with the headquarters office.

The promotion committee will endeavor to enlist the various states in assuming a definite responsibility in the enlistment of 500,000 titheers among Southern Baptists during the next Conventional year. It will also work out a definite budget for the headquarters office and attend to various other details committed to it by the Commission.

Definite opinion was expressed by members of the Commission that the Cooperative Program has now been definitely established in the minds and hearts of a great portion of the denominational constituency and the outlook is now very favorable for it to go forward to much larger achievements in providing adequate funds for the support of the seven departments of general work fostered by the Program.

We had heard something of deflation of land values in Florida, but didn't know it was dropping so fast. Recently The Witness on one page gave the value of certain church lots as \$110,000. On the next page they were mentioned again and valued at \$75,000. Well, that's yet more than they are worth in most states.



## Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### OBSERVATIONS: No. 2

Last week we tried to express our thoughts concerning some streamers which were on display in the Convention Hall during the recent session of the Southern Baptist Convention at Houston. We called attention to three streamers, which had to do with stewardship. This week I call attention to two others which have to do with that fine New Testament doctrine and principle of cooperation.

Streamer No. 1 read, "Baptists can lead the world in missions when they learn to work together". I am reminded here of a story which illustrates the thought of this statement. A mother was reading some statistics that had to do with the number of inmates in the institutions of her state. The statistics revealed that there were more Baptists in the State Penitentiary than of any other religious faith. The little daughter, seeing that her mother was greatly chagrined, said, "Oh, mother, don't be alarmed over that. Don't you know Baptists lead in everything?"

Yes, Baptists can lead the world in missions if ever they could once learn to work together. They have the numbers; the material resources; the most excellent coordinated kingdom program in all the world. The truth is that Baptists have led the world in missions for the past seven years in point of gifts. It is not a question of our leading in missions, but the serious question is: Are Baptists doing what is possible for them to do with their vast numbers and resources? Unquestionably no. We are playing at our job. Vast numbers of us have never taken seriously our tasks. Multitudes of individuals and churches have been practicing a spirit of selfishness, thinking more of local affairs than of world-wide service. We have been lavishing our gifts upon ourselves while the sin-sick millions have gone on perishing without the gospel. We have been willing to spend millions in the erection of fine church buildings, forgetting that the primary business of the church is to evangelize the nations of the earth. Church buildings are essential, but should only be a means to an end—the furtherance of the gospel.

Here is the way the record stands for the past six years in gifts for our local work and for world-wide service:

1919—For self, \$13,996,180.00.	For others, \$ 7,331,226.00
1920—For self, 20,843,421.00.	For others, 14,037,611.00
1921—For self, 22,470,021.00.	For others, 11,416,960.00
1922—For self, 22,318,120.00.	For others, 9,849,856.00
1923—For self, 23,045,818.00.	For others, 9,393,617.00
1924—For self, 27,496,460.00.	For others, 9,863,153.00
1925—For self, 30,771,574.00.	For others, 8,255,435.00

It will be seen from the above figures that we have steadily increased our gifts for local work, but have fallen off in our gifts to world-wide causes. This, in part, explains the debt which has been piling up each year. We will never be able to carry on our missionary enterprise and liquidate our debts which have accumulated against our boards so long as we continue to lavish our gifts upon ourselves and withhold our gifts from the missionary causes.

This leads me to ask: Are Baptists growing selfish in their service? Are they growing less missionary as the years go by? As a body, I do not believe we are selfish, or that we are growing less missionary. The seat of our trouble lies in the lack of a proper, healthy spirit of cooperation. We have been doing a great deal of unnecessary talking and criticising the past few years, and have taken our minds off of the main thing. We have been letting the devil switch us

from the high and holy purpose for which we were redeemed. And it is now high time that we gird on our missionary regalia and buckle down to the main issue of redeeming the lost millions that sit in the darkness and shadow of death.

This brings us to the consideration of streamer No. 2: "Christ's great commission can be carried out by Baptists only as they cooperate efficiently". This statement raises two questions. First, can Baptists cooperate efficiently? Yes, provided certain conditions prevail in the local churches, of which our great Southern Baptist Convention is composed. There must be a proper atmosphere in the local church if it is to do its part efficiently in carrying out the great commission. The pastor must keep the hearts of his people burning with missionary zeal. No church will go beyond its leadership in the matter of missions. The lamentable fact of the situation in many of our churches is this: they know nothing of the great, throbbing problem of missions. I am not writing inadvisedly here. Information right before my eyes tells me that in many instances many churches have never so much as heard of a Cooperative Program, or the causes fostered by our denomination. Think of this! Pastors charged with the commission of preaching the whole gospel, and yet failing to even mention the question of missions to their churches! Can you imagine an under-shepherd being so neglectful as to forget the heart of the gospel message? We need to awaken out of our indifference and sound out the missionary note ere our churches perish.

In addition to a proper missionary atmosphere there must also be a proper method. You will note that the statement reads thus: "Christ's great commission can be carried out by Baptists only as they cooperate efficiently". No church can cooperate efficiently that has not some method which they are willing to follow. To illustrate, do you think a church can cooperate efficiently which says: "We have not subscribed anything to the 1926 Cooperative Program. We just send our mission money in when the spirit moves us." And then the one making this statement adds: "And we do all in our power to prevent the spirit from moving us". Again, another says: "We just pay as we can". Suppose we all should run our farms, or dairies, or poultry-raising, or banks, our stores, all of our businesses just as the spirit moves us and just as we can. How much business do you suppose we would have at the end of the year? There must be method if we are to work efficiently. That method is given us in the New Testament. "Upon the first day of the week, let each one of you lay by him in store as God has prospered that there be no gathering when I come." If Southern Baptists would lay by in store as God prospers each week and put that amount, be it much or little, into the treasury of the Lord there would be enough money to carry on all the kingdom work, and to pay off every debt on all of our institutions.

When will we learn to work together? To cooperate in the great kingdom tasks? My own personal conviction is that we will learn to do this when our people have caught the vision of a lost world; when the pastors have laid the question of missions upon the hearts of our people; when we come to the Bible plan of finances, and have put God first in all things; when we join our strength with our brothers in our own State and throughout our Southern Zion, yea even unto the end of the world, and march in solid phalanx to take this world for Christ.

### TITHERS PLEDGE CARDS ARE READY

We have a large supply of pledge cards for those who desire to join those who are tithing. The card is gotten up in an attractive way with the Bible principles of Stewardship, and the scriptural references therefor, printed thereon.

We hope many pastors will order a supply, and induce as many of their members as possible to use them. Our report thus far shows that we have 1,800 tithers in the 62 churches that have reported. This is a fine showing, and we are hoping that the list will grow to at least 5,000 between now and November 1. We are pleased to note that in almost every church which has reported that their pastor is a tither. Let the pastors set the example and invite their churches to become imitators of them.

\* \* \*

### DEDICATORY SERVICE

On the first Sunday in June the Yockanookany congregation dedicated their beautiful new church building. The people had been hoping and praying for a great day. Judged by the ideal weather conditions; the large number of people attending and the wonderful dinner, which they served, together with the fine interest manifested in the Lord's work their hopes were fulfilled and their prayers answered.

The Church planned an all day service, provisions having been made for two sermons by the writer. We were favored with a large audience at both the eleven o'clock and two o'clock services. An interesting paper on the history of the Church was read by Brother Sanders, also one on the work of the W. M. S. Other interesting reminiscences were given by the senior deacon bearing upon the organization and incidents connected with the early days of the Church.

Some of the former pastors were present and took part in the dedication services, and in the afternoon many responded to the roll call. After closing the afternoon services we motored back to McAdams where we spoke to a fine group of young people at the evening hour.

Pastor Joyner had led wisely and has done a constructive work among the churches which he is serving in the Kosciusko Association. The new house will make possible the development of a Standard Sunday School and all other auxiliary organizations of the church. We predict a steady growth in all departments of the work, and pray that the Lord may lead them on to larger achievements.

\* \* \*

### ANNOUNCEMENT

Keep the stewardship work before your churches and plan for a Stewardship Class between now and November the 1st. Let all Associational Organizations keep in touch with the Stewardship Director about this work, and let every pastor lend his aid and push this work through.

\* \* \*

### HAVE YOU SENT US THE AMOUNT SUBSCRIBED TO 1926 COOPERATIVE PROGRAM?

If you have not sent us your report of the amount subscribed by your church to the 1926 Cooperative Program, please do so at once. We need this information. Will you let us have it?

\* \* \*

Great Britain is said to spend nearly four times as much for liquor as for bread.

Mr. and Mrs. Auber Wilds will teach in the Alabama Baptist Assembly at Mentone June 13-19.

Howard College in Alabama reports 69 in their faculty of whom 18 are Ph.D.'s. In the past twelve months 1,900 students were enrolled.



## W. M. U.

### Mission Study Books

Each State Headquarters is now supposed to suggest the mission study books that classes in that state will use in the study course for the year. It is a matter of regret that we have very few new books to add to the list because so many of our women have studied most of the books named. However, as new books come out, we shall from time to time add such to our list as will be thought valuable as study books.

Suggestions from our sisters over the state, who read new books will be greatly appreciated by your State Leader. When you come across a book that you think will be of worth to your sisters, let us know about it.

We are naming in this list only books that are to be studied, and on which you will pass a written test.

### Books Required (as Named) in W. M. S.

#### Certificate Courses

All the World in All the Word (Carver).....	40c and 60c
How to Pray (Torrey).....	50c and 75c
(or) Intercessory Prayer (McClure).....	30c and 60c
Stewardship and Missions (Cook).....	35c and 50c
Talks on Soul Winning (Mullins).....	40c and 60c
In Royal Service (Heck).....	60c
A Decade of W. M. U. Service (Lackey).....	40c and 60c
Manual of W. M. U. Methods.....	50c and 75c
<b>Books Required (as Named) in Y. W. A. Course</b>	
The Ministry of Women (Ella B. Robertson).....	50c and \$1.00
The Stewardship of Life (Agar).....	75c
<b>Foreign Mission Books for W. M. S. and Y. W. A.</b>	
Looking Ahead with Latin America (High).....	50c and 75c
Prayer and Missions (Montgomery).....	50c and 75c
Today's Supreme Challenge to America (Love).....	\$1.25
China's Real Revolution (Hutchinson).....	50c and 75c
Ming Kwong—City of the Morning Light (Gamewell).....	50c and 75c
China's Challenge to Christianity (Porter).....	50c and 75c
Japan on the Upward Trail (Axling).....	50c and 75c
The Woman and the Leaven in Japan (DeForest).....	50c and 75c
Baptists in Italy: Their History and Work (Chiminelli).....	50c and 75c
The Baptist Movement in Europe (Rushbrooke).....	\$1.50
A Wandering Jew in Brazil (Ginsburg).....	50c and 75c
Gospel Triumphs in Chile and Argentina (Hart).....	50c and 75c
Pearls of the Pacific (Young).....	\$2.00

Home Mission Books for W. M. S. and Y. W. A. (In addition to books listed here other home books approved by state W. M. U. headquarters will be accepted for awards.)

#### Along the Highway of Service

(Buhlmaier).....	35c and 60c
From Strength to Strength (Lackey).....	30c and 60c
Cuba for Christ (Lawrence).....	60c
Oak and Laurel (Withoff).....	40c and 60c
The Child and America's Future (Stowell).....	50c and 75c
Woman and Stewardship (Ellen Quick Pearce).....	25c
The Plan of Salvation (Crouch).....	40c and 60c
Training for Leadership (Powell).....	40c
<b>Books Required (as Named) in Advanced Course</b>	
Faiths of Mankind (Soper).....	\$1.15
The Bible and Missions (Montgomery).....	50c and 75c
(or) The Bible a Missiary Message (Carver).....	\$1.50
Outlines of Missionary History (Mason).....	\$2.00
The Why and How of Foreign Missions (A. J. Brown).....	50c and 75c
Ancient Peoples at New Tasks (Price).....	50c and 75c

The Clash of Color (Mathews).....	75c and \$1.25
David Livingstone (Blakie).....	\$1.50
Admiral Judson by His Son (Judson).....	75c
William Carey (S. P. Carey).....	\$3.50
(or) Carey the Pioneer Missionary (Culross).....	75c
Yates the Missionary (Taylor).....	75c
Mary Slessor of Calabar (Livingstone).....	\$2.00

### Shanghai Baptist College

We in Mississippi are interested in Shanghai Baptist College because of the fact that one of the teachers is our own. The following clipping from "The Baptist" will be read with pleasure: "Shanghai College has never had a better year than the last. While there are 30 students less out of a total 700, there is a larger and better balanced enrollment in the four College classes. In spite of a slight falling off in enrollment, the Middle School is much improved in morale, both among students and teachers. The College heretofore has sent its best graduates to help the other Baptist Middle Schools. For the first time there have been enough to furnish our own needs as well as those of other schools.

The enrollment of women has gradually increased from four, in the beginning five years ago, to 66 this year, making one of the too few fine bodies of women college students in China. Over half of the approximately 200 graduates of the College are now in the work of the four Baptist Missions supporting the College."

### Our New Tithing Card

Have you seen one? Is it not attractive? Is it not helpful? Have you read all the Scripture references given thereon? Do you not want one with the seals? Read here the full explanation of the card. Then write us that you want, not one for yourself alone, but for others in your church and Society.

### Explaining Tithing Record Card

Fourfold is the purpose of the card:

- (1) To get the receiver thereof to promise to tithe for at least three months.
- (2) To create a conviction that tithing for three months can be carried on for the rest of the year
- (3) To stabilize tithing into a habit by making it easy to make entries as to how the tithe is used.
- (4) To teach month by month what the Bible says about tithing, thus bringing the weight of God's law and love to bear upon it.

Turning to the inside of the card one will see at the extreme left hand side a place to mark when the tithe has been paid for one month, with space to the right to enter just how it was used. When three such months have been marked, then the "Three Months' Seal" should be taken from the small envelope and affixed at its prescribed place on the first page of the card. When all twelve of the monthly entries have been made, the "One Year Seal" should be affixed at its appointed place on the first page. When this signal victory has been achieved, a request should be sent to the state W. M. U. headquarters for another though slightly different record card.

In using this present card, real value should come through the study each month of the Bible references on the fourth page of the card. It is suggested that at the beginning of each month the Scripture for that month be copied so as to be kept in one's purse or checkbook. "The entrance of 'God's Word giveth light' as one strives to show that 'The tenth shall be holy unto Jehovah' and that it should be paid 'not grudgingly or of necessity, for God loveth a cheerful giver'."

### Order Leaflets and Playlets in List Below from

W. M. U. Literature Department  
1111 Age-Herald Bldg.  
Birmingham, Ala.

Playlets and Pageants	Cents
Not Exempt (W. M. S. or Y. W. A.)	10
Thanksgiving Ann (4 Adults—2 Children)	10
Prove It.....(R. A.)	10
Two Boxes.....(1 Adult—4 Children)	6
Mite Box Convention (Leader and 7 Sunbeams)	5
Tithes and Offerings (W. M. S. or Y. W. A.)	6
<b>Leaflets</b>	
Thanksgiving Ann.....	2
Tithen Eggs.....	4
Little Mary's Tithe Box.....	2
Why Should We Tithe?.....	4
Mrs. Stanton's Thank Offerings.....	2
Her Tenth Box.....	3
Large Giving.....	2

### Resolutions of Love and Respect

Whereas we have lost, by death, our Sister in Christ, Mrs. Estelle Peeler: Whereas we are deeply grieved by the loss of her presence, her pleasing fellowship, her cooperation and influence, and whereas we the Baptist W. M. U. desire to give expression of the deep sense of bereavement and loss—

Therefore, be it resolved, that we do now and ever recognize:

1st, That Mrs. Peeler lived among us a devout and exemplary Christian life.

2nd, That she was one of our most faithful and tireless members.

3rd, That her cheerfulness under all circumstances is an inspiration to us.

4th, That in her kindness and thoughtfulness to every one, and her generosity to every worthy cause, she had few equals and no superiors.

Be it further resolved, That while we mourn her going, we rejoice that she was ready to meet her Saviour and Heaven is sweeter to us because we can be with her again.

Be it finally resolved, That a copy of these resolutions be spread upon our W. M. U. Minutes, a copy furnished her family with the assurance that their sorrow is shared by all of us and that our love and sympathy are ever theirs and that a copy be furnished the local paper and the Baptist Record for publication.

—Mrs. Texanna Spain,  
For Kosciusko W. M. S.

### Letter with Report Blanks and Policy

We are mailing from the office to each Society President a letter with the State Policy for the year, and the report cards for the closing quarter. Attention is here called to this letter. If you as President fail to receive yours, please drop us a card. If your Society does not hear the reading of the letter, please call the attention of your President to this fact, and urge an immediate reading. The information contained in the letter is needed by the entire society.

Our Miss Traylor and her group of Mississippi girls will leave for Ridgecrest Monday the 14th. They will therefore be there when this is read. This is a great occasion as well as a great opportunity for our daughters who are privileged to attend the Y. W. A. Conference. Those who have gone in former years have not failed to bring back messages that were truly helpful. Remember to pray for our group, as well as for all other girls in attendance at this Conference.

Pastor E. J. Caswell of Greenwood had with him last week Dr. C. S. Henderson of Greenville on Monday night, Dr. M. C. Vick on Tuesday night, Dr. P. I. Lipsey on Wednesday night and Dr. Ben Cox on Thursday and Friday night. The keynote of this conference was Victory. He is on the way to it. It was a special pleasure to the editor to be back for a short while among the friends to whom he ministered some years ago, and observe growth in every line.



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## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Bro. Jacob Gartenhaus, Mission-ary to the Jews for Southern Bap-tists, is to be with us at Lucedale and Magnolia, and along with him Mr. J. E. Lambdin of Nashville, Field Secretary and Associate Ed-itor in the B. Y. P. U. Department of the Sunday School Board is also to be with us in these two conven-tions. Bro. Ira Eavenson, Mission-ary to China under our Foreign Mission Board, is to be with us at Drew and Jackson, also Miss Sallie Paine Morgan of Blue Mountain College is to be with us in these two conventions. You will be there to hear them, won't you?

### Assembly Dates

Have you jotted down the dates? AUGUST 7-14, that's when we meet on the coast for our assembly. We hope you can spend this week with us on the coast. It will be a great experience for you, and a chance to see one of the beauty spots of God's great world.

### Leakeville B. Y. P. U. Work

The Leakesville B. Y. P. U.'s were re-organized in April and Mrs. Turner, the Corresponding Secretary of the Senior B. Y. P. U., writes that they are doing nicely under the lead-ership of the following officers: Pres., Dr. J. A. Lowe; Vice-Pres., M. F. Hicks; Secretary, J. C. Landrum; B. R. L., J. B. Turner; Cor. Secy., Mrs. Arthur Turner. Mrs. A. T. Cook is Leader of the Junior B. Y. P. U. We are glad to have this word from Leaksville and look forward to good reports from them from time to time.

### B. Y. P. U. Training School at Indian Springs

"A most interesting and beneficial Training School was held in the Indian Springs church, Perry County, the first week in May. This is a small church with fourth time preaching, but it has one of the most wide awake, working B. Y. P. U.'s to be found anywhere. They have the Junior, Intermediate and Senior Unions, with a total mem-ber-ship of about forty-two. Of these thirty-one took the work and re-ceived awards. So eager were they for the training school that they came twelve miles each night to Woman's College, Hattiesburg, for teachers. The teachers were Annie Averett, Auris Pender and Christine Montgomery. The work was fin-ished in a very effective way the following Sunday night, the preach-ing service being given over largely to the B. Y. P. U. The B. Y. P. U. met in their respective places for their regular programs, after which they assembled for the closing ser-vice. Miss Averett made a most in-spiring talk on 'The Value of B. Y. P. U.' Then followed the awarding

of the diplomas and seals. The serv-ice was concluded with a short evan-gelistic message by the pastor, Rev. J. E. Cox."

### Lucien Organizes Junior B. Y. P. U.

We are glad to number with our splendid list of Junior B. Y. P. U.'s in the state the newly organized Junior Union at Lucien. This church has for its pastor Bro. Jewel Kyzar, Vice-President of our District Five B. Y. P. U. Convention. Mrs. M. A. Carpenter was elected by the church to the place of Junior B. Y. P. U. Leader, and reports that they start off with a membership of twenty. The other officers follow: Presi-dent, Robert Dickey; Secretary, La-vada Smith; Group Captains, Tennie Smith and Margaret Herring.

### Free Literature

We have free tracts for you if you are interested in Junior, Inter-mediate, Senior or The General Or-ganization. We have tracts for each officer of the Senior Union except the Treasurer, and hope to have a tract for this officer soon. If you want any of these tracts just drop us a card and it will be forthcoming.

### White Sand Church Organized B. Y. P. U.

"The young people of the White Sand Baptist church met on May 16th and organized a B. Y. P. U. with Mr. Robert Lee, President; Miss Vera Garner, Vice-Pres.; Miss Clara Lee, Secretary; Miss Ruth Sutton, Cor. Secy.; Mrs. Wilburn Lee, Chorister; Miss Ruth Sutton, Pianist; Mr. Thomas Lee, B. R. L.; Group Captains, Mr. Willy Coulter and Miss Eunice McNease. The Committees were appointed and we are expecting good work from them. We enrolled eighteen but are ex-pecting several new members next Sunday. Every one seems to be in-terested in the work and we are going to put forth an effort to make it a Standard Union."

Reported by Miss Ruth Sutton, Cor. Sec'y.

We are glad to see so many of our unions going right on with their Study Course. Some could not ob-serve Study Course Week and are having the course as soon after as possible, others observed the week and are taking up other books now, a mighty fine thing to do. B. Y. P. U.'s during the summer months could easily have two Study Courses, especially in churches where they will not have the D. V. B. S.

EVERY JUNIOR AND INTER-MEDIATE B. Y. P. U. LEADER should order a copy of the Junior-Intermediate Leader's Manual. You need it as a guide in your work and when you get it you need to follow

A Simple Statement  
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## CATALOG THAT SERVES

There Are Catalogs and CATALOGS

A few days ago a Southern Baptist ordered  
 215 books from our

### New Spring Catalog of Books

This catalog had been prepared in co-opera-tion with a group of outstanding readers who know and appreciate good books — persons who know what ought to be read by our people.

The order cited is only one of many that emphatically demonstrate the happy and whole-hearted approval of the contents of our catalog.

The customer checked without exception the first 150 books listed and 65 of the remaining 97 books.

### Why Not Let This Catalog Serve You Also?

It's FREE — Sent on Request

BAPTIST SUNDAY SCHOOL BOARD

161 EIGHTH AVENUE, NORTH  
 NASHVILLE, TENNESSEE

its teachings. Get a copy from The Baptist Book Store, Jackson, Miss.

### Jackson City B. Y. P. U. Extends Invitation to All, Attend Convention

No doubt you have already re-ceived a letter from me inviting you and your union to the District No. 1 B. Y. P. U. Convention but if you have not this will inform as well as invite you to attend, and don't for-get the time, July 1st and 2nd. Place, Calvary Baptist Church. Pro-gram which will be helpful both to you and the union you represent. Who's going to be there? All of us.

The Jackson City B. Y. P. U. is making special effort to entertain you while in our city. We also re-alize that much good both to our church and our city will be derived from this convention, and we con-sider it a privilege to extend to you a cordial invitation.

Reception committee will meet you at the train where you will receive hearty welcome, after which you will be directed to the automobile committee and carried to the church where you will get your assignment to bed and breakfast. We assure you a good time. WE are counting on you. BE HERE. We remain yours for SERVICE. THE JACK-SON CITY B. Y. P. U.

A. W. Talbert, President.

### B. Y. P. U. District Convention

The B. Y. P. U.'s and people of Lucedale, Miss., are anxiously look-ing forward to June 22nd and 23rd when the Fifth District B. Y. P. U. Convention convenes with us. We are glad to have the Convention to come to Lucedale. We are expect-ing more than the Convention; we will be disappointed unless the B. Y. P. U. Members of the Fifth Dis-trict are present. We have planned for you, we are expecting you. Be Sure to Come. Mack Jones.

### Lucedale B. Y. P. U.

The Lucedale unions are glad to report splendid success in a study course of the "B. Y. P. U. Manual" given recently.

Senior Manual taught by pastor. Five Diplomas were given. Two first Seals.

One 2nd Seal.

Intermediate Manual taught by Miss Joyce Harrell.

Eight Diplomas.

One 1st Seal.

Junior Manual taught by Mrs. Mc-Millan and Miss Imogen Harrell.

One Diploma.

Four 1st Seals.

Two 2nd Seals.

The course puts our work on a good basis.

Sincerely,

Mack Jones.



## Sunday School Department

### SUNDAY SCHOOL LESSON

June 20

R. A. Venable

#### Judah's Plea. Genesis 44:18-34

**Introduction**—In our last lesson we left Joseph a prisoner, in duress under the malignant charges of a meretricious woman, who sought to vent her spleen upon him for the repulse he gave to her foul attempt to debase his character and corrupt his life. As she could not debase him, she resorted to the defamation of his character and the degradation of his position from the head of his master's house to that of a prisoner in shame and disgrace. He appears before us in the present lesson as governor, a sort of Prime Minister in the kingdom of Pharaoh. Through all the vicissitudes of his life, he is the object of divine guidance. Jehovah guided him by calling into exercise the special gifts with which he invested him from his youth up through all the fortunes which be-tided him. Joseph was a dreamer and an interpreter of dreams. The exercise of his special gift in the interpretation of dreams provided the key to unlock the prison doors and to open the way to the highest position in the king's realm. This interpretation of the dreams of the Butler and the Baker, who had incurred the displeasure of their king, and placed in ward, under the supervision of Joseph, a fellow prisoner, was the initial step in his deliverance from prison and elevation to the highest post of honor in the gift of the king. When all the wise men of the realm had failed to interpret a disturbing dream of Pharaoh's, he was informed by the Butler of Joseph's power to interpret dreams. When the king was informed that his dream was a forecast of a famine of universal scope, coming on after seven years of abundant harvest, and continuing through seven years of dire distress and untold suffering, he took Joseph from prison and installed him in the position in which he appears in our study today. If we call into exercise the best gifts which God has endowed us, we may know we are carrying out his program of our lives, and are assured of his guidance. The measure of the possibilities of our lives is the measure of our duty and the condition of his gracious favor. The famine embraced within its scope the land of Canaan, the home of Jacob and his sons. They were forced to go to Egypt in search of bread. Egypt was the only granary within their reach. They were driven, by dire distress, to seek, at the hands of Joseph whom they had sold into bondage, a refuge from starvation and death. They were ignorant of the identity of the governor, as their brother Joseph. They saw in him no traces of the young lad, whom, in malignant jealousy, they had sold

the Midianites. Joseph's recognition of them prompted him to such a course of treatment as to convict them of the enormity of their treatment of him in the days of his youth. Finally, they were permitted to return to their home, with an ample supply of food, without cost to themselves, on condition that they leave Simeon, as a hostage, and that on their return they bring Benjamin, the youngest son of the family, with them. When the supply of food was exhausted, it became necessary to go back for further supplies. Their return to Egypt would be fruitless unless they were accompanied by Benjamin, according to the behest of Joseph. Jacob, now old in years, and worn by the bitter experiences of his past life, at the end of an awful struggle gave his consent to the going of Benjamin. A more pathetic figure cannot be found in all history than that of Jacob, at this point of the beautiful story, of these last years of his eventful life. Upon their arrival with Benjamin at the court of Joseph they were sumptuously feasted in Joseph's own house, and closely questioned as to the condition of their father Jacob, and the identity of Benjamin. When the repast was over Joseph commanded his Steward to fill their sacks with food and to place in the sack of each the purchase money and in the sack of Benjamin the Silver cup besides. Departing at early dawn, they had scarcely cleared the limits of the city when they were overtaken, their sacks were searched and the charge of theft was lodged against Benjamin, as the cup was found in his sack where the steward had placed it, of which neither he, nor his brothers, had any knowledge. The penalty was that of bondage. "The man in whose hand the cup is found, he shall be my bondman." (44:17.) The penalty announced by Joseph, fell with tremendous force upon the heart of Judah, and inspired the eloquent and immutable plea in behalf of Benjamin. The most precious gem of intercessory eloquence found in all literature, ancient and modern, full of pathos and inspired by the tenderest affection and urged upon the finest of all human motives, it has a charm, a dignity and a sanctity, which call for contemplation, rather than interpretation. It stands as an imperishable monument to the name and fame of Judah. The seeming, harsh, tantalizing and bewildering method employed by Joseph in dealing with his brothers, did not so unman Judah, but that he was able to rise to the urgency of the occasion.

1. "Then Judah came near unto him and said: Oh, my Lord, let thy servant speak a word in my Lord's ears, and let not thine anger burn against thy servant, for thou art even as Pharaoh. My Lord asked his servants, saying, Have ye a

father or a brother? And we said unto my Lord, We have a father, an old man, and a child of his old age, a little one, and his brother is dead, and he alone is left of his mother, and his father loveth him." (Vers. 18-20.)

(1) Judah appears not as an advocate, pleading for justice, but as a suppliant pleading for mercy.

(2) He evinces the highest possible appreciation of the dignity of Joseph's position, and the justice of the penalty imposed upon Benjamin for the offense of which he is guilty. The circumstances confirm his guilt. The validity of the evidence he does not challenge.

(3) He pleads that the question be adjudicated upon considerations of mercy. This he urges in behalf of his aged father's affection for the son of his old age, a little one whose mother is dead, and whose only brother is dead, leaving the old man bereaved indeed.

2. Judah rehearses the circumstances which lead to the bringing of Benjamin with them in this second visit to Egypt, in mitigation of the offense of which he was accused. "And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon. And we said unto my lord, the lad cannot leave his father; for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more." (Vers. 21-23.)

The coming of the lad was upon the insistent demand of Joseph himself, and was no part of a plan, contrived through a sinister motive by his brothers. There was no wicked design in bringing Benjamin to Egypt. If he were guilty of theft, it was purely incidental, growing out of conditions over which he had no control. The sin of weakness and the sin of perversity call for discrimination in the administration of justice and extension of mercy.

3. This plea for mercy on the ground of conditions which neither the suppliant nor the accused had created is urged with wonderful pathos and power in Judah's picture of the dramatic scene in the family of Jacob, before the old man, with a broken heart, gave his consent for Benjamin to go into Egypt at the call of Joseph.

"And it came to pass when we came up unto thy servant my father, we told him the words of my Lord, and our father said, Go again, buy us a little food. And we said, We cannot go down, if our youngest brother be with us, then will we go down, for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons, and the one went out from me and I said, surely he is torn in pieces; and I have not seen him since, and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave." (Vers. 24-29.)

In this dramatic scene Judah, with

matchless skill, free from all rhetorical embellishments, and with persuasive sincerity, introduces Jacob, bowed under the burden of years and staggering under the blow given him in the loss of Joseph, from which he had never recovered. Jacob, impersonated by Judah, becomes the suppliant, convulsed with unutterable anguish and filled with heart breaking forebodings as to the future fate of Benjamin, in case he was taken to Egypt by his brothers. Pathetic indeed is the old man's condition and more pathetic are his words as he says of his two sons of the beloved Rachael: "The one went out from me, surely he is torn in pieces; and I have not seen him since, and if ye take this one also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave." These words are the climax of Judah's plea, the rest form only the settings of the picture which could melt a heart of stone.

4. It remains now for Judah to point out the lineaments of this portrait which the heart broken old man had drawn of himself. This he does with skill and power. "Now therefore when I come to thy servant, my father, and the lad be not with us; seeing that his life is bound up in the lad's life, it shall come to pass, when he seeth the lad is not with us, that he will die, and thy servants shall bring down the gray hairs of thy servant to the grave. For thy servant became surety for the lad unto my father, saying if I bring him not unto thee, then shall I bear the blame to my father forever. Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me, lest I see the evil that shall come on my father." (Vers. 30-34.) Judah's plea won the heart of Joseph, as we see in the next chapter. The whole story of Jacob and his sons is full of practical lesson, which we do well to ponder.

1. It shows how God's purposes are gradually unfolded and carried through to completion in unaccountable ways, and through the lives of man, all unconscious of his guidance, both in the evil and in the good fortunes, which fall to their lot.

2. That God employs the most unpromising, and even wicked men to forward the interest of truth and righteousness on the earth.

3. That God is not a God of hate. He has time to make bad men good, and good men better. It took a long time to make a good man out of Jacob, and quite a long time to mold his sons into the type of high moral character.

4. God chooses us not for what we are but for what he can make us. His people are always in the making. What we shall be and do are doing is concealed from us.

5. We may be sure our sins will find us out. Please observe, not be sure your sin will be found out. Sin is the sleuth hound which ever pursues the sinner and will finally bring him to bay. Conscience lulled to sleep will wake up after awhile.



The brothers of Joseph were finally aroused to the enormity of the sin they committed in selling him to the Midianites.

## AN APPEAL FROM THE NORTH CHINA MISSION

April 1926

Whereas, In recent months, with the rise of a new national consciousness in China, and with changing conditions, there has sprung up some unrest among representatives of some of the boards working in China, leading some to wonder if the work of the foreign missionary will not soon be ended, and

Whereas, Conditions in America have recently become such that the support of the foreign mission enterprise has fallen off,

Be it Resolved:

1. That we, the members of the North China Mission, in session assembled, do hereby express our strong conviction that the need for the Gospel and the sufficiency of our Lord Jesus Christ to meet this need in China have in no wise diminished, and that our Baptist obligation to give the Gospel to the world and to China has not been discharged, and

2. That we express to our Southern Baptist supporters our present sore embarrassment in attempting to distribute our depleted forces so as to fill up our broken ranks and carry on the work of our stations, and

3. That we further express our conviction that in the changing period of anti-foreign and anti-Christian agitation the churches greatly need the steady presence of the missionaries in solving their problems and meeting their difficulties.

Therefore, We plead with the churches in America to be loyal to our Lord and heed the promptings of His Spirit speedily to send forth the prepared young men and women to fill these places of open doors and vast opportunities. We beg that our people at home shall in their churches, in bands, or individually, unite with us in continued prayer, depending on the Word of our Lord Jesus: "Pray ye the Lord of the Harvest that He thrust forth laborers into the harvest". We beseech our God to work mightily through Southern Baptists to press onward in carrying out our Lord's great commission.

(North China in Annual Meeting 1926.)

(The above appeal is sent by the North China Mission to Southern Baptists. The Mission included in the appeal a long list of workers who are urgently needed in that Mission, but inasmuch as the Southern Baptist Convention has decided that no workers can be sent out at present, we cannot make appeal for these on behalf of other missions, we have eliminated this list from the appeal of the North China Mission. We commend the appeal of these loyal and distressed workers in North China to every Southern Baptist.—J. F. Love, Corresponding Secretary.)

## BATTLES UNDER SAUL AND ALLENBY

The following World war incident is told by a British officer in "Warfare," published by Spaulding, Nickerson and Wright (Harcourt, Brace and Co.)

"Orders were issued for an attack on Jericho with the object of driving the enemy across the River Jordan.

"Before the main attack could take place it was necessary to strengthen the line by capture of a small village, directly to our front, known as Mukhmas or Mickmash.

"All orders were given out and the troops were getting what rest was possible before zero hour.

"In his bivouac, by the light of a candle, the brigade major was reading his Bible. When the raid was first discussed the name Mickmash had seemed vaguely familiar, although he could not quite place it. Just as he was about to turn in for the night, however, he recollected and then thought he would look it up. He found what he was searching for in 1 Samuel, chapters 13 and 14:

And Saul and Jonathan his son, and the people that were present with them, abode in Gibeah of Benjamin, but the Philistines encamped in Michmash.

Now it came to pass upon a day that Jonathan, the son of Saul, said unto the young man that bare his armor, Come and let us go over to the Philistines' garrison, that is on the other side. But he told not his father. . . . And the people knew not that Jonathan was gone.

And between the passage, by which Jonathan sought to go over unto the Philistines' garrison, there was a sharp rock on either side: and, the name of one was Bozez, and the name of the other Seneh.

The forefront of the one was situated northward over against Michmash, and the other southward over against Gibeah.

And Jonathan said to the young man that bare his armor, Come, and let us go over unto the garrison. It may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few.

"And the major read on how Jonathan went through the pass, or passage, of Mickmash, between Bozez and Seneh, and climbed the hill dragging his armor-bearer with him until they came to a place high-up, about 'an half acre of land, which a yoke of oxen might plow'; and the Philistines who were sleeping awoke, thought they were surrounded by the armies of Saul, and fled in disorder, and 'the multitude melted away.' Saul then attacked with his whole army. It was a great victory for him; his first against the Philistines, and 'so the Lord saved Israel that day, and the battle passed over unto Bethaven.'

"The brigade major thought to himself: 'This pass, these two rocky headlands and flat piece of ground are probably still here; very little has changed in Palestine throughout the centuries,' and we woke the brigadier. Together they read the story over again. Then the general sent out scouts, who came back and

reported finding the pass, thinly held by Turks, with rocky crags on either side, obviously Bozez and Seneh; whilst in the distance, high up in Michmash the moonlight was shining on a flat piece of ground just about big enough for a team to plow.

"The general decided then and there to change the plan of attack, and instead of the whole brigade, one infantry company alone advanced at dead of night along the pass of Mickmash. A few Turks met were silently dealt with. We passed between Bozez and Seneh, climbed the hillside, and just before dawn found ourselves on the flat piece of ground. The Turks who were sleeping awoke, thought they were surrounded by the armies of Allenby and fled in disorder.

"We killed or captured every Turk that night in Mickmash; so that, after thousands of years, the tactics of Saul and Jonathan were repeated with success by a British force."

A reading of the chapters that are referred to show that under Jonathan and the British Major the Lord put confusion in the opposing armies and they slaughtered themselves.—Selected.

## BLUE MOUNTAIN COLLEGE NOTES

Never in the history of Blue Mountain College has its religious activities grown so rapidly as during the session which has just closed, which success is to be attributed to the splendid work of the B. S. U. under the auspices of the competent religious Secretary, Miss Sallie Paine Morgan. This union functioned to such an extent that every girl in college took part in some kind of religious activities because of a desire to do so.

Soon after the election of the new officers an impressive installation service was held in the student room over which Miss Morgan presided. The Spirit was present in mighty power and much was done, the fruit of which will be seen next year. Each new council member pledged herself to put Jesus first in her life and to put her very best into the work of the council.

The retiring members of the council are: President, Jacqueline Senter; Vice-President, Doris Searcy; Secretary, Bettie Mae Collins; Faculty Advisor, Mrs. Antionette Tucker, Katherine Goza, Mrs. Clara Rivers Griffith, Marian Leavell, Josephine Trotter, Edwina Robinson, Mary Stratton. The council for the session 1926-27 are: President, Mary Stratton; Vice-President, Floraine Poich; Secretary, Grace Sadler; Faculty Advisor, Mrs. Antionette Tucker, Louise King, Estelle McCarl, Buema Sansing, Nannie Bell Russell, Lena Scott Price, Martelle Leake, Martha Gates, Louise Ray.

The first B. S. U. banquet was beautifully and artistically arranged for and carried out on the evening of May 19, with Miss Morgan and her sister, Mrs. Huffman, as hostesses. A more delightful evening could not have been planned. A most excellent program was broad-

casted from station B. B. S. U. of Blue Mountain College.

One of the many things done by the B. S. U. was the organization of a Life Service Band composed of thirty girls who have dedicated themselves to God to be used in His service wherever He may see fit to call them. All of the L. S. B. meetings were mountain top experiences because in each one the presence of God was felt so intensely. As soon as the weather would permit the meetings were held in the dell where it seems that God spoke to us in a special way through nature and through the inspiring programs. The last programs were discussions of practical work to be done during the Summer months. Each girl had some definite plan for Christian service in her town or community during the vacation. Note books and scrap books were brought to the meetings so that each girl might be enabled to make her outline for her work more complete. These discussions were indeed very profitable. A L. S. B. prayer calendar was made whereby every member of the band will be praying for one of its members every day. God's kingdom will be greatly enhanced because of the work and prayers of this band of noble and consecrated girls. We are expecting that the number in the L. S. B. will be increased another year.

## PICKENS

I came to Mississippi Feb. 23 this year, and while I am located at Pickens I give Camden one Sunday. I have enjoyed my work very much thus far. Pickens Church has just repaired their lovely little church, painting and papering on the inside; putting in new concrete steps, also painting the outside, costing \$700.00. We think we have one of the nicest small churches in this section and we know we have the finest people to work with to be found anywhere.

Monday night, May 31st, Dr. H. L. Martin of Lexington came to us for our revival. Dr. Martin needs no introduction to a Mississippi audience. We count ourselves fortunate to have one of Mississippi's best with us. While our meeting lasted only nine days, they were the happiest days I have ever had working with a visiting preacher. We had large crowds from the start and the meeting was a great success, with thirteen additions and the Church revived in a wonderful way. The preaching was straight-forward and pleasing; penetrating and doctrinal; Biblical and logical. The Church and community are feeling the effects of the pungent messages delivered by this great gospel preacher and we feel sure that many more are going to come into the Church as they think over the truths Dr. Martin left with us. Dr. Martin surely knows how to tie the Church and community on to Christ, instead of the visiting preacher. Any expression of words would seem frail in trying to express our gratitude for his coming our way. May God give him many useful years in telling the lost about a loving Savior.

—B. Frank Collins.



## COLLEGE COLUMN

## M. S. C. W. News Notes

## The Last

Almost every meeting we hold now is the "last this or that". The end of the year has come. We have held our last Life Service Band meeting. This was on last Sunday, and was one of the most enjoyable programs we've had this year. Each girl present told what active service she had rendered during the year, and also told of her plans for summer work. We are sending home at least 25 girls who are going to do something definite this summer. It was decided at this meeting to have another Circular letter during the vacation months, and read it at our first meeting next fall.

We've held the last B. S. U. Council meeting also. This was last night. Rosanel Aldridge, the new President, led the devotional. The Council has also decided to have a Circular Letter for the summer in order to keep in touch with each other. It was also decided at this meeting to have the Council serve punch on next Friday from 2:30 to 4:30 at the Workshop to the parents of our girls, who have come for Commencement. We are expecting a great number of guests then.

## Sunday's Music

The music at the First Church was furnished by the college girls. The offertory was a quartet, composed of Cammie Morris, Beatrice Ross, Imogene Cole and Elsie Inman. They sang, "Have Thine Own Way, Lord". Cammie Morris has been leading the music in the Intermediate Department for several months.

## Capsules

The old idea was again put in use. Members of the L. S. B. were presented with a capsule apiece on last Sunday. In each capsule was not a dose of medicine, but a surprise name. It was the name of a Baptist girl who is coming here next year. The L. S. B. member is to write this girl during the summer and tell her all about the Workshop and urge her to line up in the full B. S. U. Program when she comes in September. One girl remarked that she got a letter like that last year, and it made her feel so good she expected the whole school to come meet her at the train!

## Noon-day Meetings

This final week finds us still having our noon services, and although examinations are on there are girls who still find time to come apart and sing and pray together. The topic for discussion this week is "What the Baptist Workshop has meant to me this year". Interesting discussions have been led by Mildred Gallaspy, Martha McArthur, Kathryn Slaughter and Virginia Miller.

## A Senior's Farewell

Our school days now are almost gone, And yet we fondly linger here,

For sweet each joy that we have known—

'Tis sad to part from comrades dear. The world before us brightly lies Yet each fond mem'ry loves to dwell. With saddened hearts, and tearful eyes

We bid to all a sweet farewell. Farewell, farewell—we bid to all A SWEET FAREWELL.

—C. M. Williams.

## PEDO BAPTIST COFFEE

Here is a pleasant story Which I will tell in a rhyme About a certain preacher Who lived in recent time.

He was a circuit preacher Of the Peto Baptist Brand And rode the finest circuit In all this blessed land.

At one of his good charges Some neighbors not a few Because right sorely troubled About the word INTO.

The Good Book said quite plainly Acts 8 "They came into," And went down into the water As Bible readers do.

The Person preached a sermon With power and zeal and might, And to his satisfaction He set the passage right.

"Into there, don't mean INTO But AT or Near or By They went down to the water And got a small supply.

Now near their place of worship There lived a sister Brown Who for her splendid cookery Had gained a great renown.

Her yellow legged chickens The luscious cakes and pies, Oft made the circuit rider Roll up his weeping eyes.

And her delicious coffee On all the circuit round The preachers oft admitted The like could not be found.

So when he preached a sermon Of extra power and length He'd hike it to Brown's table To rectify his strength.

Sister Brown was a Baptist The strongest in the land, And oft reproved the Pedoes For changing God's command.

She heard the preacher's sermon And thought the subject o'er But ask him home for dinner As she's often done before.

She ground the good brown coffee The kettle steaming hot, And put it at NOT INTO The famous coffee pot.

She poured Brother Jones a cup full, And I think it was not sin "Why, Sister, you have forgotten To put the coffee in."

"No, no, Brother Jones, that's coffee,

I ground a good supply, And then down by the kettle I put it AT NEAR BY

"By logic of your sermon I thought it rather thin, If at and NEAR mean INTO I put the coffee in!

"If you will strictly promise No more such stuff to teach Nor dodge God's plain commandments

When you attempt to preach,

"I'll go and make some coffee Just to a Bible dot, And I will put the coffee Into the coffee pot."

—Sent by T. J. Saxon.

## B. Y. P. U. Conference in Nashville

Your Junior-Intermediate Leader recently had the pleasure of attending a conference of all Junior-Intermediate Leaders of the Southern Baptist Convention, held in Nashville, Tenn., under the direction of Mr. J. E. Lambdin, Associate Secretary of the B. Y. P. U. Each morning we enjoyed a series of lectures on Christian Education given by Dr. G. S. Dobbing of Louisville, Ky. The afternoons were spent in conferences where the work of the B. Y. P. U. was discussed from every angle.

We feel deeply grateful to Dr. Van Ness, Mr. Lambdin and our entire Sunday School Board for these profitable days together. We return to our respective fields with new zeal and a greater determination to give our very best to our Master as we strive to lead our young people in His service.

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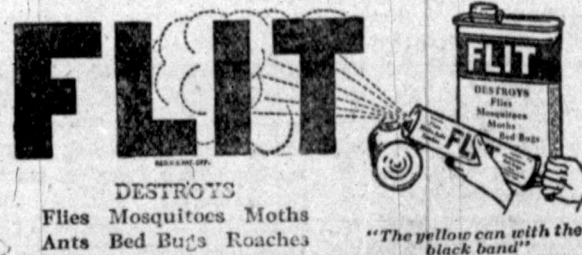
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## East Mississippi Department

By R. L. Breland

### Revivals

The revival season is upon us. It is a great season especially with the rural churches. The crops are "laid by" and the people are in the humor for rest and social gatherings. Many picnics are held and the country folk are out for a refreshing time. But the gathering of greatest interest in the rural community is the annual revival at the local church. For weeks preparations are under way,—chickens are selected and prepared for special fattening, the garden is arranged so that the most choice vegetables will be ready to pull when the "big meeting" comes, the melon patch is planted and carefully worked with the meeting in view and the whole crop is pitched so that there will be an idle time when the preachers come so that the week may be given to going to preaching, social visiting and a general good time and spiritual feast. How the people do look forward to the summer revival.

With many the rest and social features are the main issues in these revival weeks which come annually to our churches in the country side, but with many others it is a season of spiritual feasting and a time when an effort is to be made to save the lost sons and daughters in the community. With these latter ones a season of special prayer and humility precede the revival week. Many a father and mother is in supplication to the throne of Grace for the salvation of their wayward children for days before the meeting comes on. Usually these faithful ones are made happy by seeing at least part of their prayers answered, for God will hear and answer prayer.

One good feature about these country revivals is the fact that every body attends as a rule. The old folks are there, the young married ones are there, the boys and girls are there and the children and babies are there. Many have been the times when I had to be very careful how and where I stepped while preaching in these revivals for the pallets full of sleeping babies were all over the space in front of the stand and in many cases the pulpit was covered save room enough for the preacher's feet. That is the time when things are getting right for a sure-enough revival. The children are asleep, the parents and others are there to listen and to pray and the preacher is hot and in the notion to let the Lord have His way with him, and such preaching as a God-called preacher can do then.

One trouble with our modern revivals is the fact that the spirituality is smothered out with pride and formality before the preacher gets there. The babies and the smaller children are left at home

and one or both of the parents have to stay with them, or two or three of the older children, and those who go are thinking of those left behind, and the preacher never has a hearing worth a cent during the whole week. This is specially true with our town and city revivals. The people dress up in their best broadcloth, silks and satins and most of their time is taken up in keeping the creases in their clothing or trying to see how the others are dressed, whether in style or not. Pride, dress, formalism chokes out all the higher things of the Spirit and the meeting is as cold as an iron wedge. Dress neat but common, forget your pride and fine clothes, be free and easy, bring the children and the babies to church, pray and expect a blessing from God and the blessing that is so much needed everywhere will come down. Try it this season, O my brother and sister!

### Notes and Comments

The revival at Elam, near Coffeeville, is set for the first Sunday in August, and Rev. E. J. Hill, pastor Merton Baptist Church, Memphis, is invited to do the preaching.

Hope Baptist Church, Neshoba County, has called Rev. George W. Nutt of Lena to be her pastor for the balance of this year. He is a splendid preacher and will make good with these splendid people.

The Neshoba County B. Y. P. U. Convention will meet with Dixon Baptist Church the fourth Sunday in June. Bro. G. C. Burroughs of Neshoba is its president.

The meeting is in progress at Coffeeville this week. Rev. Clyde Breland, pastor of First Baptist Church, Walton, Ky., is doing the preaching. The meeting at Oakland may follow this one.

A copy of the 1926-1927 catalog of Blue Mountain College has been received. If you are in earnest about the fact that you want your girls to have the best that there is in education you can do no better

than to send them to Blue Mountain College or one of our denominational schools. I am speaking from experience.



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One pastor, Rev. A. J. Preston, D.D., Madison, Fla., recently bought 34 copies of Dr. T. O. Reese's new book of sermons, "The Unpardonable Sin and Other Sermons". The book can be had for \$1.50 from the author, Marbury, Ala.

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# REPORT OF COMMITTEE ON BETTER CHURCH MUSIC TO THE SOUTHERN BAPTIST CONVENTION

(Houston, Texas, Wednesday, May  
12, 1926)

Among the fine arts, music has had a most conspicuous place in the religious worship and service of all peoples, both civilized and uncivilized. In all Christian worship it occupies from one-third to one-half of the entire time allotted to the worship. No kind of religious meeting is complete without some sort of musical program. Music is the handmaid of religious worship, too, in the greatest sense and adapts itself to the spirit of the occasion, it matters not whether it be of praise, adoration, joy, thanksgiving, exhortation, supplication or sorrow. Music begins where speech ends. As Breed in his "History of Hymnology" so well says, "Music seems to be the instinctive utterance of the human soul". It is absolutely indispensable in the Christian churches. In the Old Testament Scriptures we are told of the very large place that both vocal and instrumental music had in the stately worship of Jehovah. There were trained leaders and instructors in music who were in charge of large choruses and orchestras that furnished the music for the temple worship. All of these musicians were of the tribe of Levi set apart for this particular service and were compensated for their services out of the same treasury as that from which the priests received their compensation. We find no difference between those who played or sang and those who served in other portions of the temple worship. In the New Testament we find some references to music being used by the early Christians, and Paul admonishes the churches to make melody in their hearts through psalms, hymns and spiritual songs. Then, too, music has had a great part in all religious reformations, in fact Luther's Reformation was a singing reformation, and his enemies said that he did more harm by his hymns than he did by his sermons. The Reformation under the Wesleys was also a singing reformation. The place of music in religion today is just as important, and its power and influence just as great as it has ever been in the past. The greatest need at the present time is higher standards in the grade of music used in our churches, in its rendition and in its leadership.

Herewith are given a few figures based upon some little investigation and much observation that may be of interest to those who are concerned regarding this matter. Of course, these figures are only an approximation, but your committee believes that the approximation is a very conservative one. We have 3,500,000 white Baptists in the Southern Baptist Convention, and 28,000 churches. This being true, it is easy to believe that we have 28,000 choir directors or leaders of song, also 28,000 organists or pianists. Then, allowing an average of five choir members for each

of the 28,000 churches, there would be 140,000 choir members, making a grand total of 196,000 people who are directly connected with the music programs of our churches without making any mention of those who play instruments in the orchestras and bands of these churches. Again, including hymnals, songbooks, octave music, cantatas, oratorios, instrumental music, instruments of various kinds, hire for choir directors, leaders of song, of orchestras and of bands, accompanists, soloists and quartets, a very conservative estimate would place the cost of \$1,000,000 annually for the music programs in the churches of the Southern Baptist Convention. It is also estimated that at least 90% of the leadership of our church music programs is of the amateur type, and that 10% of it is of the professional type, and that one-half of the latter type of leadership is inefficient from the practical standpoint for putting on an adequate musical program in our evangelical churches. Your committee also believes that 50% of the 28,000 churches use music of an inferior grade, both in text and in musical arrangement, and 40% of them use music of a medium grade, and that only 10% of them use the very best grade of church music. Except for the splendid instruction offered through the Music Department of the Baptist Bible Institute, New Orleans, Louisiana, and The School of Sacred Music of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, and the music taught at the Southern Baptist Theological Seminary, Louisville, Kentucky, which is only a drop in the bucket when compared with the great need along this line—nothing is being done by our denomination in an educational and inspirational way for the cause of church music.

In view of the vital place which music occupies in every phase of our church life, and of the inefficient musical programs in so many of our churches, both in leadership and in rendition, and of its neglected state by our denomination, your committee believes that some action should be taken by this Convention in behalf of the improvement of the music in the churches of this Convention, and begs to submit the following recommendations for its consideration:

1. That we recognize that music is worship with all that it involves of reverence, spirituality, and instructiveness;
2. That we insist that hymns should, in their language, carry religious truth expressed in simple but adequate terms;
3. That we urge that music should fit the hymn, be thoughtful and reverent in character, not mere jig tunes or what might be called musical doggerel;
4. That we plead that leaders and conductors of music should be both competent artistically and serious religiously, that the musical leader should have a deep and definite sense of his responsibility in leading worship and not make a music class out of a worshipping congregation, nor

put on a vaudeville performance himself;

5. That we insist that ministers and laity alike respect the musical part of the program and accord it the place in the service which it should occupy;

6. That we urge our pastors and churches to exercise greater care in the selection of hymn books and other music, from the literary, musical, doctrinal and practical standpoints. More attention and encouragement should be given to choirs, orchestras and especially to congregational singing. We urge a closer supervision of the special musical programs, insisting that when such programs are rendered on the Lord's day, they should be made worshipful instead of purely entertaining from the musical standpoint;

7. That we admonish our pastors and churches to be on their guard lest they be imposed upon by unscrupulous music publishers and songbook dealers, inefficient choir directors, song leaders and accompanists, also schools and conservatories of music whose only interest in the church choir or music is that therein is offered an opportunity for self-exploitation, the gaining of reputation or money;

8. That when at all possible the pastors and churches should employ church music directors whose duties shall be to arrange and direct the music programs for every service and department of the church, instead of the employment of choir directors whose duties are only to direct the music for the two regular services on Sundays;

9. That we urge pastors and churches to call out the young men and young women in their churches who have musical talent and a conviction that they should dedicate that talent to the Lord's service, and also encourage and help them in every way possible to attend some one of our Southwide institutions for such musical and other training as they may need to fit them for acceptable service in their chosen field of labor. We would, in this connection, call attention to the very rapidly increasing and widespread demand for trained leaders to take positions in our churches as musical directors, often combining with their musical duties work in religious education, finances or as assistant to the pastor (and at comfortable salaries), the demand far exceeding the supply;

10. That in a special way the pastors encourage those who are interested in church music to attend the "Better Church Music" conference to be held at Ridgecrest, North Carolina, August 1st to 12th, next, under the direction of the Education Board of the Southern Baptist Convention;

11. That state conventions, ministerial gatherings and other assemblies be requested to provide a place upon their programs for an intelligent presentation of the cause of good church music;

12. That we ask our denominational schools to pay more particular attention to church music in connection with their fine arts departments;

13. That this Convention instruct its Sunday School Board to give careful consideration, at its earliest convenience, to the advisability of establishing and fostering a Church Music Department for the purpose of improving the musical conditions in the stated church, Sunday School and B. Y. P. U. services of the various churches of this Convention.

We acknowledge with gratitude to God the opportunity and obligation which is ours because of the bestowal upon us of this wonderful agency of worship and praise. Some of the deepest and most intimate emotions of the human heart can best, sometimes only, be expressed in song. An intelligent, thoughtful and prayerful revival of congregational song will arouse the church, will fuse our hearts in praise and activity, convict and convert sinners and prepare us all for that day when, before the Great White Throne we shall unite in the song of Moses and the Lamb, praising Him with motives unchallenged and hearts full of joy.

Respectfully submitted,

Prof. I. E. Reynolds  
Dr. E. C. Dargan  
Dr. Chas. Daniel  
Mr. J. Fred Schofield  
Prof. E. O. Sellers

## SHUBUTA REVIVAL

Sunday night we closed a ten days meeting with the Shubuta Baptist Church, Dr. J. C. Owen doing the preaching. Twelve accessions were received on confession of faith; some others professed faith in Christ as their Savior, and will unite with other churches. Thirty-two young people, a large majority of whom are Baptists, volunteered for service in the Kingdom of God wherever He wills to use them, even on foreign fields. All the Christians of the town who attended the meeting were strengthened in the faith and led to renewed consecration.

Dr. Owen is really a great preacher and is peculiarly fitted for evangelistic work by a large and rich experience as pastor, evangelist, foreign missionary and educator. He endeared himself to the entire community during his ministry among us. He left us for North Carolina, where he has recently been engaged in evangelistic work. He has under consideration some invitations to re-enter the pastorate, but has not yet rendered his decision in the matter.

Yours faithfully,

—H. D. Wilson.

George Washington was very small, black, and new to the life of the public school.

"And so your name is George Washington?" said the teacher.

"Yessum, George Washin'ton."

"And I suppose you try to be as nearly like him as a little boy can, don't you?"

"Lak who, ma'am?"

"Like George Washington."

The youngster looked puzzled.

"Ah kain't help bein' lak George Washin'ton," he replied, "cose that's who ah am."



# THE STORY OF THE FARTHING

Ben Cox

Early in 1925 I was afflicted with influenza, then pleurisy, then pneumonia. Under the leadership of our S. S. Superintendent, Lloyd T. Binford, it was arranged for me to make a three months trip to Europe. I enjoyed the trip very much, and returned greatly improved in health.

While I was in England 21 years before, my uncle thought he could arrange for me to visit the Bank of England, but we failed to get in. This time, I had letters of introduction from the U. S. Secretary of State, and from Mr. Geo. R. James of the Federal Reserve Bank at Washington. Through these letters I was brought in touch with Sir Ernest Harvey who introduced me to the Bank. I greatly enjoyed the trip through this far-famed institution. Before leaving I said to Mr. Kemp of the In Teller's Department, "I am anxious to secure some farthings". Said he, "We do not have them here". "What about the mint", I asked. "Well, how many do you want?" "About 2,000".

"2,000 farthings!—what do you want with them, don't you know they are almost out of circulation?" I replied, "Yes, that is why I want them". I then explained to him that I wanted them for souvenirs for my Sunday School. He said "A capital idea", and called up the mint. The mint informed Mr. Kemp that they could not let him know just then. When I went to my hotel that night, the girl at the desk said, "There is a message for you from the Bank of England". The message said "If you will call at the Bank at 3 o'clock they will have that for you". I was there on time, and the Bank handed me the farthings, 2,480 in number.

I gave away 1,395 of them at S. S. one morning. They proved unusually popular among all classes, old and young, rich and poor. I then sent \$10.00 to Mr. Kemp, asking him for more. The money was returned saying courteously that the request could not be granted. Then I mailed \$10.00 to Mr. Geo. R. James at Washington, and he replied "Sir Charles Addis, a director of the Bank of England, is here in Washington now and he says he will take your check back and see what he can do. He secured them and in the course of time the farthings came to me. This second supply melted like "snow in the sunshine" and I saw I should need more. I wrote again to Mr. James and he replied that it would not be possible to get them as they had stopped minting them. My mind then went to Sir Ernest Harvey who had introduced me to the Bank. I wrote, and in course of mail received a letter from the Bank stating that if I would send money order for five pounds, the farthings would be forwarded. Of course, I was glad to do this.

As I said before, this little coin worth only half a cent in our money, is exceedingly popular. Owing to the fact that the cost of living is so much higher than it used to be in

England, the coin has almost dropped out of circulation. Before I left to come back to America, many of my relatives wanted a farthing. Some of the children told me they had never seen one. A cousin 65 years of age who entertained me said "Ben, I have not seen a new farthing in 30 years".

I was rather surprised to find it more popular with the adults than with the younger people. Several men in our Strand Bible Class said to me that they would not take a \$5.00 bill for their's. Two of the members of the Class very kindly had one of the farthings gold-plated for me. When I was giving them out in the Porter-Philathea Class, the popular teacher, E. W. Porter, said "Give me one of them, I have often requested my friends in England to get me one, but they have never done so". (Mr. Porter has recently returned from his 38th Atlantic trip.)

Soon after my return, I met on the street a friend who was applicant for Federal Judge. He asked me about my trip and I naturally gave him a farthing. The next week I received a letter from him and he reminded me that he was appointed to the Judgeship the Monday after. He said "I met my friend from Tennessee. He is a big raw-boned Scotchman, and he took the farthing away from me, spitting upon it he tossed it in the air saying, "Little farthing, bring me a Judgeship". He said he was going to keep it until it brought him something. Of course, I promptly sent my friend another farthing to take the place of that one.

One of our Memphis newspaper editors wrote thanking me for the farthing, and saying he thought it was out of circulation. Another Memphis editor wrote his thanks, and said, "But it looks so much like the coin I am in the habit of dropping in the collection plate Sundays, I am afraid I will not have it long".

I have given them out at several organizations when I have been called upon to make addresses on the European trip, and they have always been received with great appreciation. Some of the prominent business men who were given a farthing at the clubs, when they meet me will take out their farthing reminding me they still have it. A representative of a prominent New York Publishing House was in to see me recently. I did not need any Bibles, but walked with him to his sample room. As we went I spoke to him of the European trip and handed him one of the farthings. When we reached his sample room, he said, "Now, you have done something nice for me and I want to do something for you". He gave me a \$7.50 beautifully bound Bible as a token of his appreciation.

A Florida preacher spoke at the Noon Prayer Meeting one day. During our conversation, I gave him a farthing. He seemed very appreciative. At the Houston Convention he showed me the farthing which had been made into a watch-chain with a gold band. As he

proudly pointed to it he said, "I would not take one hundred dollars for this".

## SECRET BELIEVERS AMONG THE JEWS

(From "Our Hope," New York, edited by Dr. A. C. Gaebelein)

A number of years ago when we held a conference in a western city, we received a letter from the president of a synagogue requesting us to address an audience there on a Friday night. We accepted, but when in a second letter we were asked to speak on "The duty of the Jews to support Zionism from a Gentile view-point," we refused. We wrote the president that our theme would be "What think ye of Christ?" He answered that they could not permit this in a synagogue.

Like Nicodemus, this Hebrew came to us by night while we held our conference. He frankly acknowledged that the question concerning Christ was the most needed, and finally confessed his faith in our Lord as Israel's true Messiah, and we prayed together on our knees.

We related this incident in an eastern city and a brother wrote us the following letter: "When you stated this incident my thoughts turned to a friend of mine, a doctor of medicine, prominent in the Zionist movement in this city, with whom I have had many conversations, and I felt sure that he too was a secret believer. After leaving your meeting, walking home, I was hailed by this physician. He invited me to share a seat in his automobile, stating that he wished to chat with me. In the course of conversation about prophecy, I was greatly interested to have him admit that he believed as soon as Palestine was fully restored to the Jews, that they would accept Christianity, and he further remarked, 'I dare not state this to my Jewish brethren, or I would be ostracized,' but he added 'I am very unhappy in my religious life.'"

We believe that many Jews are secret believers in Christ. Even now the Spirit of God may form the remnant, so often mentioned in the prophetic Word.—Ex.

## IN MADISON COUNTY

Farmhaven, Miss., May 31.—Rev. Bryan Simmons preached an able sermon to a large and interested congregation at Lottville Sunday afternoon. His text was from II Samuel, 24:24, "Neither will I offer burnt offerings unto Jehovah my God which cost me nothing," and his appeal was a challenge to members and friends of the cause to real, worthwhile sacrificial giving to the church building fund.

In conference, a unanimous vote of the membership, decided that near the Farmhaven school would be the best location for the church owing to the fact that the Baptists of Sharon, Lottville, Millville and Raytown are to be one congregation.

Then, too, by sharing expenses of a light plant for the school, we may have lights and water from the school's deep well.

The amount subscribed at this meeting was \$2,050, with a committee appointed to go out this week and raise this amount to \$3,000. Rev. Simmons will preach at 8 o'clock Saturday night, and the committee will make its report at that time.

This \$3,000 with \$1,000 promised by the State Mission Board, and enough lumber for the building, cut or promised, together with use of trucks and offers of labor from a number of good workmen will enable the church to erect a building with concrete basement for Sunday School rooms, and large upper floor for preaching services.

The prayers and co-operation of all of God's people are requested in this effort to build a house for His glory and train the young people of Beat 4 in His service. Don't you want a part in this?

Rev. Mayfield and Rev. Joe Canzoneri, who were with us Sunday afternoon, helped by their coming. We hope to have them again.

## "THAT WOULDN'T DO ANY GOOD"

Tempted was I to do a thing,  
To me for pleasure it stood;  
But there came with convincing ring,  
"That wouldn't do any good".

Once I asked a seeming favor,  
Easy to grant if one would;  
But answer came with love's savor,  
"That wouldn't do any good".

I was tempted harsh words to say,  
When things went not as they should;  
Then quick there came, my lips to stay,  
"That wouldn't do any good".

I'm tempted oft to fret and pine  
When failures drop as a hood;  
Then from the dark come words so fine,  
"That wouldn't do any good".

A tale I'd tell on a brother,  
Close to truth's line it was hewed.  
"Stay", says the voice of another,  
"That wouldn't do any good".

These words ne'er make cowards of men,  
Nor stop them from things they should;  
But from all jealousy guard them,  
That wouldn't do any good.

Since Good is Earth's only treasure,  
And Heaven's good we've long understood;  
Worth then's this say without measure,  
"That wouldn't do any good".

Thank God for the voice and message  
Which kindly yet firmly stood;  
And keep all from life and language  
That wouldn't do any good.

—Bryan Simmons.



**CARL TRAVIS ORDAINED**

The Heidelberg Baptist Church, of which Bro. Carl is a member, called a council for the purpose of ordaining him to the full work of the ministry. This council met at the church at 5:00 p. m. June the 10th and organized, electing C. E. Bass chairman and Deacon King clerk. The council was composed of Dr. L. G. Gates of Laurel, Rev. J. H. Hooks of Belzoni, Rev. G. H. Suttle of Heidelberg, C. E. Bass of Scooba, and the deacons of the Heidelberg Baptist Church. Bro. Suttle, the pastor, led the examination. The questions were well put and were answered in a masterful way. Several members of the council said that the examination was the best they had ever heard, and all were satisfied and enthusiastically recommended his ordination. The church and council and many friends met at 8:00 p. m. for the ordination service. C. E. Bass preached the sermon, J. H. Hooks led the ordination prayer and L. G. Gates presented the Bible and delivered the charge.

Bro. Travis is a young man of sterling worth from one of the greatest families in south Mississippi, a graduate of Mississippi College and a student of the S. B. T. Seminary, having done the session's work so well as to be relieved of his final examinations. He is open for work at this writing. He and his young wife would grace any pastorate in the state. His present address is Heidelberg, Miss.

His former pastor,

—C. E. Bass.

**NOTICE**

The Neshoba County B. Y. P. U. meets at Dixon Baptist Church on the fourth Sunday in June.

We insist that every church in the

county send delegates to this convention whether your church has a B. Y. P. U. or not. Be sure to come and bring someone with you.

We are going to have some good speakers.

G. C. Burroughs,  
County President.

**WHERE PRAISE IS DUE**

The congregation of the First Baptist Church of McComb and their pastor are to be congratulated. They have taken a very progressive, laudable and practical step in the direction of increased service.

An efficiency man—a man whose office will be to inject system and order into the affairs of the church—has been employed.

The average person does not fully understand the nature of the work to be performed by an efficiency expert. Most folks are willing to call him an assistant pastor and expect when the pastor is out of town, and him to preach an occasional sermon let it go at that. This idea is erroneous.

The efficiency man is an educational director. He is a well-trained man, highly educated, and well versed in music. He will direct all of the musical activities of the church. He will lead the choir. He will direct the church orchestra. He will get behind every church function and systematize it. He will assist the superintendent of the Sunday School, which has nearly eight hundred members. He will inject better working plans into the Young People's Union. He will be behind every church function, and will lend assistance in giving to that office the greatest possible efficiency. Of course he can preach, and may occasionally preach; but

this is not his specific task.

The name of the new director is Mr. Julius Rushing, a man well versed in church affairs. Certainly the people of this congregation are to be commended for this splendid

undertaking. And the pastor, Dr. J. W. Mayfield, who leads them, is to be acknowledged as a great churchman, a capable leader and a public benefactor.—McComb Enterprise.

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